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# SOCIAL JUSTICE REVIEW

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## THE PEOPLE OF YUGOSLAVIA

EVER since the Iron Curtain of Communism was rung down on Yugoslavia when Tito assumed power, very little has been said about the people of that land. Who and what are they? What kind of life do they lead? An answer to these questions may throw some light on the possibility or even the method of raising that Iron Curtain and exposing the Yugoslavs again to the bright and warming glow of democracy.

We shall concentrate primarily on describing one portion of the people now inhabiting Yugoslavia—the Croats. They constitute over one-half of the population of this Communist-controlled land.

Many writers limit the word Croat to include only those inhabitants occupying a province in northeast Yugoslavia called Croatia. This, ethnically speaking, is incorrect. The inhabitants of the Yugoslav provinces of Dalmatia, Bosnia, and Hercegovina are also, for the most part, Croatian. These latter speak the Croat language, observe Croat customs and belong, for the most part, to the Roman Catholic Church. For our purpose we, therefore, include the Croats proper, Dalmatians, Bosnians and Hercegovinians in our term Croat. We shall henceforth, only for the purpose of clarity and distinction, refer to the inhabitants of Croatia proper as Croats.

The Croats have occupied the territory along the eastern shore of the Adriatic for over one thousand years. The Croats, like the Serbs, speak the Serbo-Croat language. But, unlike the Serbs, they use the Latin script; the Serbs use the Cyrillic.

### *General Personal Characteristics of the Croats*

Writing of the personal characteristics of the Serbo-Croats, Professor Radosavljevic says in his book, *Who are the Slavs?* that the Serb (Croat or Serbo-Croat) may claim a gaiety and charm unknown to the Bulgars, and comparative simplicity in dealing unknown to the Greeks. The Serb is impulsive, tempestuous, sensitive; he is distinguished for the vigor of his frame, his personal

valor, love of freedom and glowing poetical spirit, and strongly prepossesses a stranger in his favor. He is in general a light-hearted and cheerful Slav. He likes to sing, dance and laugh, and nothing is more appreciated by him than a good story and a humorous anecdote well told. He ranks among the most gifted and promising members of the Slavic family.

Thus far we have outlined the general personal characteristics of the Croats, but the various groups that compose the Croats differ in physical, mental and partly in cultural traits. It would not be amiss here to indicate some of these differences for they play a great part in facilitating an understanding of their present position in Europe.

### *Differentiating Characteristics of Croats and Dalmatians*

Ninety-five percent of Dalmatia's 700,000 population, whether on the mainland or the islands, is Croat. The rest is largely Italian. The Dalmatian Croats, however, are rather different from the Croats of Croatia proper.

The latter are for the most part, according to Louis Adamic's *The Native's Return*, a mild-eyed, blond, or brown-haired people, patient, subdued, ponderous, truly peasant, not easily articulate, whereas most of the Dalmatians along the Adriatic coast are dark and spirited. It takes a lot of abuse and injustice to stir an inland Croat to indignation or fight; the Dalmatian, on the other hand, is apt to flare up the moment he suspects some one is trying to impose upon him. His fists tauten, his eyes flash, and from his lips flows a torrent of words.

Wherein lies the explanation for this difference? The present-day Dalmatians, continues Mr. Adamic, at least those living close to shore and on the large islands, are partly descendants of the ancient Illyrians, a bold race of sea-rovers, whom the Croats, with their amazing racial vitality, quickly but peacefully absorbed. These Slavized Illyrians and Slavs with an admixture of Illyrian blood became in a few centuries the



most enterprising and adventurous mariners and pirates, rivaling the Vikings of Scandinavia (who by the way frequently came in their ships to the Adriatic, with the result that even now one comes upon blond, Viking-like Dalmatians). The Croats who settled in Dalmatia mixed also with Romans and, later, the Venetians, but never surrendered their language or their innermost culture; they developed a folklore closely akin to that of the Croats of Croatia and the Serbs of Serbia—always considering themselves Slavs. The population of Croatia, on the other hand, came largely under Byzantine, Turkish and Austro-Hungarian influences, and, living on the plains or in valleys shut in by mountains, developed into a mild, plodding, patient, peasant people.

### *Differentiating Characteristics of Bosnians and Hercegovinians*

Many of the characteristics of the Dalmatians are applicable to the Bosnians and Hercegovinians. But the Bosnians—approximately half of whom are Moslem and half Christian (Orthodox and Catholic)—differ considerably from the Hercegovinians.

Many are as tall as the Herzegovians, but heavier, not as straight or agile and alert; slow, sluggish, oriental. The Herzegovinian is essentially a simple, intelligent being engaged in a terrific never ending struggle with nature. The Bosnian is complicated . . . he is full of slow but powerful conflicting urges. His historic experience with the Turk has been deeper than the Herzegovinian's. He is less fine and less gentle than the Herzegovinian.

The Bosnian tills his voluptuous, rolling fields with a semi-sexual passion. Plowing, he is apt to talk endearingly to the black soil, make love to it. In the spring, it is not uncommon to see Bosnian peasants halt their oxen, drop on their knees or lie prone, spread their arms in embrace, and kiss and caress the earth; while in Herzegovinia one may see tall, gaunt men abruptly cease their digging to kneel and pray.

### *Life in Croatia Proper*

The name Croatia is derived from that of a people called Croats (Ervat), i. e., "the nation ready to defend its home and rights." Croatia proper is bounded on the north by the Danube and the Drave Rivers, on the east by Servia; on the south by the Sava River; and on the west by Styria, the River Kupa, and the Adriatic Sea from Fiume to Obravac on the Dalmatian frontier.

Croatia, in contrast to neighboring Slavonia, is a barren land possessing a larger population than it can adequately support. The land along the coast is rugged and largely sterile, characterized by sheer karst or limestone desert. The physical geography of Croatia does not grant an easy and luxurious life to the peasant. The Croatian peasant truly earns his bread by the sweat of his brow. Small patches of intensively cultivated land serve as farms. However, the interior of Croatia, especially the section bordering Hungary is characterized by rich lands, and the people lead comparatively pleasant lives.

In the mountainous parts the famous "Bura," the dreaded north wind of the Eastern Adriatic shore, is very destructive, and the winters are long and severe and the summers are scorching hot.

As if the struggle with nature were not enough, the Croatians of the southern border had to face a bitter and continuous struggle with the Turks which practically lasted up to 1914. The constant alertness, vigilance, outdoor life and border warfare necessitated by this struggle toughened the Croatian. Such a military life unfitted him for ploughing, and most of the agricultural work was left to the women. It was not until 1881 that this military life was interrupted and the frontiersmen were compelled to substitute the plow for the rifle. Since then the Croatians have gradually developed into a patient and plodding people.

The family life of the Croatians, like that of the Dalmatians, Bosnians and Hercegovinians, is characterized by the institution of the Zadruga. A Zadruga is the living together of a whole tribe, numbering sometimes as many as a hundred persons, all under the absolute authority of one chief. He was originally the Father, ruling over his own children; but after they had married and remarried at home, and their children's children had done the same for many generations, members of the Zadruga may be under the domination of a distant relative. He retains all the money, makes all the purchases and decides the minutest details of family life. On his death a successor is elected by all the grown-up males of the Zadruga.

The Zadruga has besides its economic, a religious foundation or basis, each Zadruga having its own Slava or patron feast. That it is of remote origin is proved by its having been traced to other Indo-Europeans. The Celts had Zadrugas at a very early period, as is testified in the Irish



Brelic Laws. Judging from numerous ancient documents the Zadruga was in existence among the Croats during the middle ages.

Louis Adamic in his travels through Yugoslavia saw a few of these Zadrugas and describes the functions of one.

"We met about forty of the members, including the stareshina, or head of the family, a patriarch of seventy and absolute ruler of the group. The enormous household, with a considerable tract of ground and a twenty-room house, was all but self-sufficient economically. Every member above ten had his or her special duty to attend to. Six women and girls, supervised by the stareshina's wife, did nothing but cook and bake. Eight other females only spun, weaved, sewed and embroidered. Five men and boys attended to all the sheep, goats, buffaloes, cattle and horses. One man was the family shoemaker. And so on. Eleven families lived under the same roof. The husbands were all the stareshina's brothers, sons, and grandsons; their wives had married into the Zadruga from nearby villages."

According to Professor Radosavljevic the publicity of the life had its advantages, for family opinion is thereby strengthened more directly to bear on individuals, and keeps alive many old-fashioned sentiments, customs, etc., which were in danger of dying out. In fact, the Zadruga unites in itself the advantages both of small and large properties, safeguarding the people against poverty, providing for them in sickness or old age in such a way as no socialistic legislation or utopian panaceas could ever bring about. It is strictly an altruistic institution whose motto is "All for one and one for all."

We know this economic-social system to have prevented pauperism among the Southern Slavs from time immemorial.

Kindred institutions to the Zadruga, in poorer circles, are the Molba and Pozajmitza, primitive forms of cooperation for peasants who do not belong to a Zadruga. So, for instance, a man who has not sufficient labor to plough or reap his piece of land calls for the Molba, viz., he invites all his neighbors to come and help, say to cut corn or grass, and bring in his harvest, paying nothing for such service, merely providing the men with generous supplies of good food and drink. But when anyone of them appeals to the Molba, it is understood that he too will do his part. The Molba consists of working and singing and laughing all day long—it is a sort of "socialism" combined with pleasure.

The Pozajmitza is a minor form of Molba, two or three laborers participating more or less informally, instead of twenty or thirty.

### *Life in Dalmatia*

The meaning of the name Dalmatia, or Dalmatia, is "land of shepherds." The earliest mention of the name occurs about 167 B. C. Up to 1918 Dalmatia was considered a part of the Kingdom of Croatia, according to a convention entered into between Croatia and Hungary. Now it is a part of Yugoslavia.

Geographically, Dalmatia is a narrow strip of land, in some places only a few miles wide but nearly three hundred miles long, forming part of the northern half of the Balkan Peninsula's shore on the Adriatic, with several hundred islands, large and small, strung close to the mainland. It stretches from Croatia on the north to Montenegro on the south, and is bounded by Bosnia and Hercegovina on the east. It is separated from Croatia by the Velebit Mountains. The Dinaric Alps mark its eastern frontier. The climate is warm and healthy. The temperature varies between 57°F. at Zadar, 62° at Hvar, and 63° at Dubrovnik.

Along the coast the peasants are occupied with fishing and sailing. The island peasants are entirely engrossed in the cultivation of the stubborn soil. The land is best fitted for pasture. Barley, maize, wheat, oats, rye, millet, beetroot, hemp, and potatoes are raised in small quantities. Mines of coal, asphalt, lignite and salt remain undeveloped. The main products are cheese, honey, silk, and sardines. Among the industries are the distillation of liquor, manufacture of oil, tile-burning, raising of timber, wine-growing, and ship-building.

Physically, the Dalmatian is a splendid type. They are, says E. G. Balch in his book, *Our Slavic Fellow Citizens*, among the tallest men of Europe, and not only tall but sturdy and markedly fine in their carriage. They are darker than the more northern Slavs but very often the honest grey-blue eyes of the Slav look out of the swarthy or olive face of the Southerner. In addition, they are the only natural navigators of all the Slavic world.

Dalmatians have a higher standard of morality in contrast to the more or less lax morality of the Croats. The Catholic Church has greatly influenced their lives. Divorce is unknown; separation and illegitimacy is extremely scarce. Daily life is permeated with religion, and the greater part of their folklore and songs reflect deep religious influences.



### *Life in Bosnia and Hercegovina*

The socio-economic life of these Croat groups does not differ from that of Dalmatia and we shall not dwell long upon its description. The Bosnian-Hercegovinians, like the Dalmatians, are primarily a mountain people and extremely proud. The Bosnian-Hercegovinian mountaineer, like any other mountaineer, is characterized by conservatism, clannishness, suspicion toward strangers, superstition, intense individualism, frugality, and a certain moral inelasticity.

As to the task of eking out a living, it is a most difficult one. The so-called law of the survival of the fittest is, in the eyes of Mr. Adamic, even tougher in Hercegovina, especially in the northern parts. One third of the babies born in the Dinaric Alps die of exposure and lack of food before they are two years of age. Another third of the Hercegovinians succumb to tuberculosis and malnutrition between the ages of five and twenty.

In depicting the position of the women, we can only paraphrase Mr. Louis Adamic whose admirable description of the Bosnian-Hercegovinian situation is equally applicable to all the Croat groups. In Herzegovina and Bosnia woman is practically man's slave, judged by modern American standards. She is trained in childhood to submit to her brothers' will and considers them superior to herself. Quite generally, throughout these lands, the woman's paramount function is childbearing and work. She attends to the hardest, dirtiest, and most important tasks. She produces at least three-fourths of everything her family consumes. She spins the thread, weaves the cloth, and sews and embroiders the clothes worn by her husband, children and herself. She does all that by hand, according to methods employed elsewhere in the world several thousand years ago. She hunts for roots, leaves, and grasses out of which, following ancient formulae, she makes her own dyes. She makes her own pots and pitchers out of clay that she digs out of swamps and river beds. The successful woman is one who bears from eight to ten sons.

Agricultural and pastoral life characterize these Bosnian and Hercegovinian mountaineers. Their produce corresponds to that of Dalmatia.

### *The Present and the Future*

With this background of information it would prove beneficial to peruse with a critical eye the present situation in Yugoslavia.

Since the formation of Yugoslavia after World

War I the Croats have striven to free themselves of an extremely galling Serbian yoke. Yugoslavia was originally created on the bloody and cruel dynasties of Serbian kings whose primary purpose seemed to have been the systematic subjugation and gradual liquidation of the Croats and their Catholicism. This unbearable burden was carried by the Croats for the past four decades. They saw their chance for freedom in the turmoil of World War II when they overthrew the Serbian government and replaced it by the Independent State of Croatia, supposedly under the protectorate of Hitler's legions. Actually, they were not fascists but took advantage of the Nazi victories in Yugoslavia. With the coming of Tito the Croats were again "sold down the river" by England and the United States, and once more their hopes for independence vanished in the mire of European politics.

One little known but horrible fact, in regard to Croats under Tito and Communism, has been neglected by the American press. Although Tito is a Croat and was raised a Catholic he is surrounded by henchmen who are predominantly Serbian, members of the old Orthodox State religion of pre-World War II Yugoslavia. A careful scrutiny of Tito's directives in legislation will reveal that his aim is the destruction of the Croat people and the Croat nation. In fact it was Karl Marx who remarked on at least two occasions that the greatest stumbling block in communizing the Slavs of southeastern Europe will be the Croat people because they are so thoroughly Catholic and faithful to the Holy See. Marx further indicated that the Croats must be exterminated. The carrying out of Marx's attitude toward the Croats is being efficiently pursued by Tito. Witness his recent attempts to encourage more and more the mobility of the Croats out of the Croat provinces and his policy of settling Serbians and other non-Catholic groups in Croat territory; glance through a list of the names of the men who surround him whose surnames bear the stamp of Orthodoxy of Serbianism; look at his attitude toward the Catholic Church as personified in the figure of Archbishop Stepinac; take a glance at the official documents and stamps of Tito's so-called "republic" and you will notice the predominant use of the Russian or Serbian script rather than the Latin script of the Croats. Witness, too, the rebuilding of Belgrade the former capitol of the Serbian and Yugoslav states and now the seat of Tito's regime.



All this has been missed by the Catholic press in the U. S. Furthermore, the press failed to notice that a goodly portion of the Slovene people and all of the Serbs seem to be especially pampered and protected by Tito, and that the only resistance to Communism, effective to any extent, is evident almost solely in the Croat provinces of Yugoslavia. Slovenia, once a thoroughly Catholic province is now being used as an example of communist efficiency and effectiveness. There is, therefore, only one bulwark against the spread and perpetuation of Communism in Yugoslavia. It is the burning fire of Catholicism in the hearts of the Croats and in the Slovenes who remain faithful. It should be our task to keep that fire burning; to realize that the Croats, culturally and philosophically, have nothing in common with the rest of the people of Yugoslavia; that Yugoslavia was created as a yoke to be placed around the necks of the Croats and Catholics; that we have no right to assume and consequently to force the Croats to live under a federation or confederation that they abhor and that is alien to them.

They have asked and they continue to plead for a right which is naturally theirs: that they be permitted to worship God in the manner of their ancestors in a State ruled by and for them.

You are not expected to share your dwelling with a barbarian; why expect the Croats to live under the thumbs of a people whose culture and civilization is over one hundred years behind theirs?

Do not be misled by the recent spat between Tito and the Cominform. He is firmly entrenched in Yugoslavia, because he is versed in all the cruelties of a country where the harshness of the East meets the refined torture techniques of the West. Tito might have inherited his body from the East but his mind was sired by the degenerative portion of the West.

Tito's position is and will remain nigh impregnable unless there is a concerted action on the part of the Catholic world. Our brother has been sold in slavery, his soul is on the auction block of communism. Shall we redeem him or shall we wash our hands in the manner of Pontius Pilate? Your brother awaits his deliverance, standing bound hand and foot, unable to speak and unable to move, silently praying and anxiously gazing across the blue Adriatic into the setting sun, into the West, into your heart.

C. S. MIHANOVICH, PH.D.

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## CHARITABLE ACTIVITIES OF WOMEN IN THE EARLY CHRISTIAN AGES

(Conclusion)

A MORE precise account of the state and duties of the widows received by the Church is given in the so-called Apostolic Constitutions. They are a summary of the organization of the Church, drawn up about the year 400 A. D. They contain the oldest regulations and rites of the religious, clerical and devotional life and enjoyed great distinction far into the late Middle Ages. In the Third Book (Ch. 5.) it is stated: "Every widow should be kind, peaceable, gentle, upright' not a gossip, not loud nor saucy, not a detractor, not double-tongued, not quarrelsome. Nothing should be so dear to the heart of the widow as to pray for her benefactors and for the entire Church. When persons seek information from her she should not be hasty in her answers unless it pertain to religion, piety and the fear of God. If a person seeks religious instruction she should di-

rect such a one to her superiors. From the perversion of idolatry she should seek to draw others away and bring home to them the idea of the one true God. In other matters, however, she should be cautious in order to avoid saying senseless things and dishonoring the name of God." In the Seventh Chapter we learn: "The right kind of widow should not be covetous, proud, avaricious, hard to please, fond of dainties, but gentle, pious and modest. She should delight in staying at home, reciting psalms, praying, reading, keeping night watches, fasting and singing the praises of God in hymns and canticles. While engaged in spinning wool, she should prefer to give to others rather than beg for herself, keeping in mind the widow who is praised by the Lord in the Gospel for casting two small coins into the place intended for the offerings of the temple."



In the Christian literature of ancient times widows and orphans have received equal recognition. The orphans play a pathetic part in the tragedy of life because they are the objects of doled charity and the widows bear a close similarity. The children are confided to the protection of the widows to receive a mother's care. Another work assigned to the widows was the tender mercy exhibited to the unfortunate in prisons, refreshing them with food and delicacies. The pagan writer, mentioned above, Lucian, relates in his satire "Peregrinus," written against the Christians, that when the "Christian Peregrinus" had been cast into prison, the Christians came to his relief with great zeal. In the early morning hours a few women and elderly widows, accompanied by orphans, carrying baskets with food, could be seen waiting near the dungeons. And from Tertullian (*ad uxorem*, 2, 4.) we learn that benevolent women and widows of the congregation endeavored above all to provide the confessors with delicacies and better food than the rough prison diet and to alleviate their terrible lot in prison. They endeavored to make the life of the imprisoned as tolerable as possible and bestowed on them many tokens of esteem and veneration. He also relates that some form of co-operation was permitted to widows when marriages were solemnized.

Co-ordinated intimately with the rank of widows was the system of Deaconesses. The latter are first mentioned by Pliny who was Governor of Pontus and Bythinia in Asia Minor during the reign of Emperor Trajan. In a report transmitted to the latter he refers to Christian maidens, whom he had put to the torture in order to extort from their statements what might prove the mutual guilt of those that were called by the Christians, "Deaconesses." In his letter to the Church of Smyrna, St. Ignatius of Antioch, a disciple of the Apostles, speaks of virgins that were called widows. At his time Tertullian expresses his displeasure over the fact that a virgin, who was not yet twenty years of age, has been received into the order of widows. The rank of Deaconesses seemed to have been more inherent in the Oriental Churches. In the Occidental Church, more than in the former, it stood on an equal footing with the Church's order of widows. Deaconesses assisted in the instruction of females, acted as ushers at religious celebrations and exercised vigilance to prevent pagan women from officiating at the services. The Deaconesses were obliged to maintain order and discipline among

the women attending church, and could secure admission to the inner sections of the homes and places of pagans reserved to females, while, on the other hand, Deacons and Preachers of the Gospel were denied this privilege. Thus they were able to find a large outlet for various missionary activities.

A wide field of early Christian charitable activity was opened in the exercise of hospitality. Every congregation deemed itself bound to care for the needs and requirements of Christians passing through their neighborhood. When a Christian, in his travels, came into a community and could identify himself as a Christian (by recommendations from his home congregation), he enjoyed the right of hospitality. Frequently, during periods of persecution, hundreds of Christians losing their identity fled from one congregation to another in order to find shelter. St. Paul admonishes the Christians of Rome: "Communicating to the necessities of the saints. Pursuing hospitality." (Rom. 12/13.) "And hospitality do not forget" is said in Hebrews, "for by this some, being not aware of it, have entertained angels." (13/2.) In the first letter of St. Peter, the same admonition is also given: "Using hospitality one towards another, without murmuring." So St. Paul already designates the practice of hospitality as a special problem for women. He instructs Timothy to receive only such women into the ranks of widows who "have received to harbor, . . . have washed the saints' feet." As we have learned above, Aristides relates of the early Christians: "Meeting a stranger they take him to their dwellings and rejoice over him as a brother". Tertullian speaks of women who enter the hovels of the poor to bring succor, and describes it as self-evident for a Christian woman to receive into her home a companion in faith in order to serve and extend hospitality over night. He admonishes his wife for this reason not to marry a pagan after his death because the latter would hinder her in the office of hospitable works. "What pagan husband," he says, "would permit his wife to wash the saints' feet, to offer them food and drink? And if a brother, while traveling, arrives, what kind of hospitality does he then find in a house of strangers? Cellar and storehouse are closed if anything is to be given to him". (*ad uxorem*, 2/4.)

The early Christian documents, in countless examples, bear witness that women, in the light and virtue of their holy Christian faith, took a prominent part in the works of mercy. What St



Clement of Rome, an apostolic disciple, in his first letter to the Christian congregation of Corinth, voices in a particular manner, is also applicable to the field of charity. "Many women strengthened by the grace of God have done the deeds of men." With a man's courage they have struggled and suffered by thousands for their holy faith. With the fortitude and valor of strong, noble men have they sacrificed themselves in the service of mercy.

Charity can never appeal to the indolent woman as a fad and luxury to while away idle hours because it is of a militant nature and requires much heroism. This is the history of the charitable activities of the early Christian women. The social welfare work represents zeal, perseverance, heroic self-denial, self-sacrifice and loving sympathy, each a virtue of real pure womanhood. The charming flower of charity blooms in the tender heart of woman above all when the sun of divine faith and the golden beams of the Savior's love shine upon it. The charity practiced by the "weaker sex" in early days of Christianity is a proof of the Godlike strength and depth of virtue with which Christianity's growth filled the hearts of tender women. If, in her day, the Christian woman is to assist in saving the world from misery and distress, from the heartless selfishness and the contempt of man so injurious to the public good, her womanly heart must be united by faith, hope and charity with God, the fountain of strength, with Christ, the proto-type of all human sympathy, the sublime teacher of a helpful, enduring love. The fear of God and solid piety, more than a finished education and social training, endow the Christian woman with the powers and energies of meritorious work on the sun-blessed fields of active charity.

Dear and esteemed Catholic women of America, with heart and soul, let yourselves be won over, be recruited by Christ, by the Church, by your priests, by your parish for the God-given

apostolate of Christian charity! The world is full of misery and distress, full of noisome hatred and vicious selfishness. Disinterested, self-sacrificing charity alone can free it from them. The Christian sentiment of brotherhood alone can bridge the broad yawning chasm between the isolated states and conditions of society. The salaried and officialized welfare work of the State or of civic communities is unequal to the task. Sympathetic, ennobling charity performed for the love of God shall be the restless conscience of the social body. Great are the problems of "Kultur" in Church and State. Without woman they cannot be solved. Center and star of all cultural work is an exalted and sincere love of mankind. To you, women and maidens, the Creator gave the heart of a mother. To be mother implies to forget one's self, to be wholly engrossed in the care of others. It means to die to one's self that others may live. You are called to relieve the needs of others because it is given to you to sympathize affectionately with the sufferings and afflictions of your neighbor. Convert your womanly powers into constructive activity. The Royal Lady Charity stands in need of your services in the activities of the Catholic Woman's Leagues, the St. Vincent and St. Elizabeth societies, the nursing of sick in hospitals and in the homes of the poor, in the saving of the life of infants and preservation of children and young people from temptation and moral decay. Through practical Christianity drive away modern paganism. With a tender and cautious hand, sow the works of charity in the earth of human hearts to make them susceptible for the sowing of the Word of God. Like the first Christians, spread the faith through means of love, willing to make sacrifices. Use the time of this earthly life so that the harvest may be rich in the days of eternity.

P. DR. CAPISTRAN ROMEIS, O.F.M.  
Fulda

In a passage of his novel "Labyrinthine Ways" (reprinted under the title "The Power and the Glory") Graham Greene delineates the brooding mentality of a member of the political police, that group of underlings who are used by the controlling Party to build the modern totalitarian State. Describing the thoughts of one of these individuals as he was observing a gathering of gay children, to whom he had proudly displayed his holster and his gun, the author states (p. 77): "... He would eliminate from their childhood

everything which made him miserable, all that was poor, superstitious and corrupt. They deserved nothing less than the truth—a vacant universe and a cooling world, the right to be happy in any way they chose. He was quite prepared to make a massacre for their sake—first the Church and then the foreigner and then the politician—even his own chief would one day have to go. He wanted to begin the world again with them—in a desert."



## TIME TO APPLY TESTS

THE people of the United States, who have been called by Divine Providence to stand in a leading place before the nations of the world, look through or across the welter of problems which have been amassed in less than five decades of the flashy and bewildering twentieth century and stretch their hands longingly for spiritual and material peace. By the word "peace" some Americans mean a job with sufficient income to get a little bread and cake without running the risk of having their fingers slapped. Others mean by "peace" friendliness toward all nations and races and a loving goodwill toward their fellows down the street and in the next state. Still others mean by "peace" an inner self-possession derived of God, a spiritual armor against all the attacks of misfortune. Any one of these meanings would be good. The last, of course, is the best. Each desire is a natural outgrowth of man's love for order. Everyone wants order. The trouble arises through the difference in concepts.

A student writing in the *Colby Echo* registers a petition: "Give us a 'good' education. One that will enable us to measure up to the new problems as they arise. An education that will fit us equally well for a Third World War or a World State. Give us ideals that we can hang on to, no matter what problems confront us..." The urgency and sincerity in that appeal are clear but the foundation on which its preparation would be laid is missing. We speculate about the petitioner. Who is he? What does he think he needs? Why must intelligent men prepare for both a World War and a World State? Ideals are asked for but whose ideals?

President James Bryant Conant of Harvard University remarks in an Introduction to "General Principles of a Free Society:" "Neither the mere acquisition of information nor the development of special skills and talents can give the broad basis of understanding which is essential if our civilization is to be preserved... Unless the educational process includes at each level of maturity continuing contacts with those fields in which value judgments are of prime importance, it must fall far short of the ideal."

This statement from a college president is somewhat on the technical side yet it calls for more than information. It asks the wards of college education to estimate the wisdom of the ages, not to weigh in pounds and count in dol-

lars and cents. It mentions ideals, which is something; it does not set up ideals, which is nothing! So far as it goes it at least suggests more rather than less. Who shall set the false judgments aside from the true ones for the young so soon to be mature?

An editorial in a publishers' trade paper (where the reader might expect to find the practical instead of the spiritual or the intellectual) suggests a high standard for education: "One of the big tasks for general education... will be the development of an understanding of our past heritage, especially in relation to our present problems and responsibilities."

The study of the past has not been popular for a long time because we have been living in and for the present. But it is elevating to be urged toward a study of what other times and men have thought out about the meaning of things.

Ordway Tead in "Spiritual Problems of the Teacher" is brutal: "Civic independence is less a problem than civic lethargy."

Most of the thoughts quoted above indicate the weight of care, the pressure of modern confusion and the earnestness of those who would bring relief even though they cannot be too sure of the direction from which it will come. We are in good company with such as these. Are we in the best company?

Everyone today has his views about the meaning of life. Everyone has a suggestion or two about how life should be lived. The citizen speaks his mind in a "Letter to the Editor." The columnist maps the social, legal, or financial world for his followers. The statesman and the political "leader" set down the norm of civic virtue. Who are these people? What right have they to tell their fellow citizens or their neighbors that one ideal is better than another?

The lecturer travels the country from end to end offering plans for the salvation of men and nations. The radio commentator reads out the news and tells what it means in terms of the moment. Who and what is he? Perhaps he is now for, then against the same plan, or leader or scheme. Who shall say where he stands or does he sit slouched on the end of his spine dangling a dangerous expedient before his audience?

The number of prophets is endless from the private citizen to the expert. It is time to apply



tests to those who offer to bring mankind out of the wilderness. What shall the tests be? Who is he that stands before men with a plan? Does he believe in anything? Does he believe in the right things? Where is his God? What is the prophet himself? Does he represent an ordered system of thought, or himself, or his pocketbook, or his love of the limelight? Has he the lasting convictions which the human race has brought down the centuries from the far-off bright day on which Adam walked with God as an obedient son to learn the ineffable wonders of the soul? Has the prophet a soul inundated by repeated surges of goodwill? Or has he moved from "cause" to "cause" growing ever more knowing, more cynical, more unreliable? What really does he want?

You and I know men and women who have been before the American people for a long time, some of them for too long a time. They have blown hot and cold and lukewarm. They have often said "Yea" and "Nay" to the same thing. Where will they be tomorrow and if we follow them where will we be? They have no basic view of man and his meaning, or if they have they change with the wind. In contrast to such unreliable directors of thought we have men like General Douglas MacArthur who said in a deep and sonorous and thoughtful statement that the issue before the world today is theological, the answers stem from God and His nature plus man and his nature.

Pius XII has offered the true way to the modern world again and again. For example he has said: "Peace cannot come alone from the military

strength of great nations, but must come primarily from the effusion of the Holy Spirit in the hearts of men of goodwill, whatever be their nation or race." Richard Lloyd Jones, editor of the *Tulsa Tribune* speaks dreaded words: "Our peril today is real. It is our schooled indifference to our heritage. Our forgetfulness. Uncomprehending what freedom is, what justice is."

Eugene Lyons in the *New Leader* dramatizes our decline: "No greater proof of the moral corruption of our times can be cited than the complacency of mankind with the fact of large-scale and growing slavery. No more urgent challenge faces men and women who can still tell the difference between right and wrong, between freedom and servitude, than the need to break through that complacency."

Yes, let us repeat until we are convinced, it is time to apply the tests to all those who stand before the nation, asking their fellow citizens to follow their prescriptions for the cure of all ills. We must test them on their concept of God; on their acceptance of Christianity; on their measurement of time in terms of eternity; on the fact that man is made in the image of God; on their accountability not to a party, or a plan, or even to the people alone but finally, fully and inevitably to God. If these leaders of ours can answer such questions satisfactorily, and thereafter prove by their actions that they are living out the answers, they are safe to follow. If not, we shall send them back into insignificance where they can do less harm.

EDWARD FRANCIS MOHLER

## Warder's Review

### *Reassert the Primacy of the Spirit*

IT is, indeed one of the greatest of our tasks to lead men out of the desert of unbelief back to the wells that supply the living waters of eternal truth. In his book the "The Sin of Our Age," Mr. D. R. Davis, points out the irony of a situation in which the world, despising 'pie in the sky,' concerns itself with building a substitute heaven on earth, and ends by being concerned with saving itself from destruction by atomic bombs. Hence, even from the point of view of

the world, the writer believes, "a revival of the right kind of 'other-worldliness' is necessary."

Quite so. Men have never yet succeeded to satisfy the deepest needs and yearnings of the spirit that animates them in a purely temporal order of affairs. "For one thing," Mr. Davis writes, "they will inevitably find themselves imposing on mortal existence a burden it cannot carry."

It is thus thoughtful men reason today, faced by the results of the folly of two or three succeeding generations who gloried in their achievement,



to have wrung from nature some of its secrets. They attempted to build another tower of Babel, called Science, to demonstrate their intellectual prowess, and once more confusion followed. This is indeed, as the late Bishop James A. Griffin, of Springfield, Illinois said, in the concluding paragraph of his sermon on "Sunday's Child," "an anxious hour of history, when men cry out to each other for succor from the vast material creations ordered by their hands and minds in forms so vast that they no longer serve by command."

All clear-sighted, well-meaning men know that, to quote Bishop Griffin again, "The primacy of the spirit must again be established if peace, which is premised on order, is to prevail."

As things are, men are horrified and bewildered by the pervasive and subtle enslavement of spirit and mind, demanded by an environment no longer wholly subject to rule and measure, and order. "The loss of command over his creations plunges man into a mass anarchy," the late Bishop of Springfield warned.

Such is the tragedy of the technological age. Our generation is struggling with the heritage of the nineteenth century which, glorying in its achievements, left men unprepared for the denuding experiences they have suffered in the present century.

As Otto Veit writes, in his contemplations on "Man and Machine in the Nineteenth Century," published in 1935, that is, even before the complete moral debacle of humanity brought on by the second World War: "The peripetia of this tragedy (of the technological age) is the (first) World War. Viewed as a phenomenon of an intellectual nature, it appears a crazily, nonsensical abuse of the material and the break-down of human reason. The abuse of one was caused by the debacle of the other. Technological power has, however, revenged the abuse in a terrible manner. In consequence, this debacle became the greatest catastrophe of modern times, its horrors . . . have taught us that the problems, which were in fact those of the nineteenth century, must still be solved."<sup>1</sup>

The second world war has still further demonstrated the truth of this statement. The problems the eighteenth and the nineteenth centuries have bequeathed us must still be solved. We know the remedy, but it cannot be applied successfully by a generation of men busy about many things other than the most important ones.

### *It Appears to a Foreigner*

ALTHOUGH the two columns on "American Education" by a correspondent of the *New Statesman*<sup>1</sup>) will hardly please American readers affected with a nationalistic superiority complex, much of what the British educator says is worthy of consideration. Those of us who have been interested in our young people will realize the truth in the statement.

"There is a scepticism in American youth which has become almost a disease, a scepticism which, as a New York teacher writes, dismisses Father Damien and Joan of Arc as 'apple sauce.' It is the result of a materialistic interpretation of values, dating from the days of expanding industrial power in the nineteenth century. Now, as then, the little man who began life repairing engines in a back shed and ended by owning an enormous business is the ideal. Whole chapters in American school history books are devoted to this little hero, who makes his fortune through his own industry and American free enterprise."

The author of this statement believes it significant that he saw prominently displayed in three different schools Kipling's "If" and that he heard an American teacher give a talk on it as one of the great influences of his life.

Co-education in our country, so this British observer believes, "gives rise to an anxiously chaperoned and over-stimulating relationship between boys and girls not found in English co-educational schools—a relationship which is both sophisticated and immature." During a school dance, when he remarked upon the frankly sexual attitude of the teen-agers, an American colleague replied: "Well, you were young once, weren't you?" Moreover, he was told by more than one American teacher that "sexual experiences among senior students is far from being exceptional."

Our films, the writer states, may be largely responsible for all this. "The school-girl weeklies, with their stories of youthful romance and their advertisements for cosmetics and other un-school-girl aids, help to give practical expression to the glamorous ideal." In comparison with the films, he believes the American comics to be innocuous.

Just before leaving America, the anonymous observer was present at a community forum where the subject under discussion was: "What is wrong with American Education?" The educational editor of the *New York Times*—just returned from a six-month's survey of American schools—painted a grim picture of dilapidated buildings and under-paid teachers. The President of Hunter

<sup>1</sup>) Die Tragik d. techn. Zeitalters. Berlin, 1935, p. 183.

<sup>1</sup>) London, Sept. 4, pp. 191-92.



College prophesied that the formation of a strong Teachers' Union akin to the labor unions would be the only solution to the present problem. "But I felt," so the foreign observer relates, "that the third speaker—a New York psychologist got closest to the problem, albeit unconsciously, when she made a passing reference to 'the very great man who died recently'—Henry Ford I."

For those who are willing to ponder deeply this final statement of the article, it will prove meaningful. The apotheosis of the things the great industrial enterpriser represents has influenced the American mind to a far greater degree than the present generation realizes.

### Nursery Schools

FROM England there has come to us the Nursery School—not to be confounded with the Day Nursery—an innovation intended to remove the child from the home at the earliest possible time. It appears, it has by now found favor particularly in the nation's capital. "One of education's newer trends—nursery schools for children two to five—" the *Washington Post* has said, "is making rapid strides in Greater Washington. "With formal public school training beginning for children in their fifth and sixth years, parents increasingly are demanding programs for earlier years." Hence, parents are setting up such schools, of which there are said to be forty in the Washington area at the present time.

What the promoters of Nursery Schools really want is their incorporation into the public school system. This does not appear from the newspaper article; but it does state: "Since tight school budgets prevent the extension of public education downward to nursery school children, just as it has prevented the expansion upward to college students, parents are setting up their own schools." According to the daily quoted, the forty parent-owned non-profit Nurseries, now established in the District, nearby Maryland and Virginia, have been organized since 1939, when the Kensington Cooperative Nursery School was founded by a group of parents.

Fundamental to the idea to entrust the child at the earliest age possible to nurses and teachers employed by the State is the assumption that trained persons are more capable than mothers to provide care and direct the training of small children. Hence the sooner the child is put into the hands of experts the better. It is also contended

that the child profits in a nursery school by contact with many other children. This is said to promote adjustment to the social environment in which the child must ultimately move. What tots lose by being separated from a mother and the influence she exercises on their mind and conduct is not taken into account.

The newspaper article has little to say on this score. This is said, however: "In the nursery school the child is able to make a gradual adjustment from home and the protection of parents to the school situation." A child two, three or four years old does not yet, certainly, need to make such an adjustment, provided the school is not to own the child body and soul. With other words, that the child is not, on entering school, considered the property of the State. If this is the purpose the nursery school is intended to promote, it is rather the parents are being gradually adjusted to what the *Washington Post* calls the "school situation."

It appears, in Washington the parents participate to an extent in the nursery schools. The article says: "A mother by taking part in the program better understands her child. She sees him in comparison with other children and can measure his abilities and needs." But can a mother not do this also in the home, provided she has a family worthy of the name? An observant mother of six children has all the opportunity she may need "to understand her child" and to help it to adjust itself to its environment, the little republic into which it was born.

The noble Bishop Sailer has said: "According to the ordinance of nature, the mother is the child's nurse, the father the teacher; both are the educator *kat exochen*, and the family the proper soil from which the plant may not be transplanted too early without suffering injury." The mother, so thought this excellent educator, who stood high in the esteem of his contemporaries, non-Catholics as well as Catholics, "is the born language teacher of the child, and also the inventor of charming diversions. She provides for the faculty of vision, hearing, feeling and exploration of the child lost in looking at the world."<sup>1</sup>)

If our high-school and college graduates are incapable of fulfilling these obligations of motherhood, their education is faulty. And it is to be feared that even "a continuing study of child growth" at the "University of Maryland's Human Development Workshop" will not profit them

<sup>1</sup>) Sailer. *Erziehung für Erzieher*. Freiburg, 1899, pp. 163-65.



much, because, after all, courses on paedagogics, child psychology and physiology alone by no means suffice to make an educator of her children out of a mother. She must before all make her own the thought that the education of her children is her most important task and that religion is the crown and final purpose of all education.

### *They Met at Amsterdam*

IN the opinion of Dr. Reinhold Niebuhr, the well known liberal theologian and publicist of New York, the assembly of the World Council of Churches, held at Amsterdam in the summer, was "socially and politically significant, because it recorded convictions which show the fallacy of those critics of churches who uncritically identify religion with reaction." Those who know Dr. Niebuhr's views on social problems will readily understand he should have been pleased by the reports on social and economic policies adopted by what he refers to as "the most representative group of churchmen ever gathered together from all parts of the world."

Dr. Niebuhr is not, however, too certain about what the mountain will bring forth in this case. He says, while evidently hoping that the "free churches" may have reached a point "where they consciously turned their back upon the divisiveness and anarchy of freedom," "it must be observed that democratic religion (!) always faces a greater peril of anarchy and disorder than democratic politics." Certain observations contained in the article published in the *New Statesman* under the title: "The Churches and Society," apparently indicate from what direction the wind, that may wreck the hopes of the men who met at Amsterdam, may blow. Dr. Niebuhr, toward the very end of his account relates:

"The radicalism of Europe at the conference was strongly anti-Communist. The lone voice in favor of Russia was that of the Prague theological Professor, Hromadka. It might be mentioned in passing that the most powerful theological influence on the Continent, that of Karl Barth, is obliquely pro-Communist but not actively so. The radicalism of Africa and Asia," on the other hand, "is friendly to Communism."

With the extension of Communism now in sight, it may easily be that radicals would before long, should the movement survive, cast aside the more conservative elements or make them swal-

low the red bait that religion enjoys liberty under red rule. Add to this the fact that a vast number of Protestants insist on a non-dogmatic Christianity, while others oppose an institutional church, and what hope is there even for what Dr. Niebuhr speaks of as "a wider unity and greater order within the framework of non-authoritarian Christianity." It would be bound to resemble the Hegelian knife without a blade and which lacks the heft!

As things are, at best the Council of Churches could possibly compromise on a "democratic religion," the quintessence, as it were, prepared in accordance with Colonel Lindbergh's well meant opinion that "we must learn from the sermons of Christ, the wisdom of Laotzu, the teachings of Buddha." Because in these, so the noted aeronaut believes, "in the Bible of the Hebrews, in the philosophy of Greece, in the Indian Vedas, in the writings of saints and mystics, we have a record of the great religious and moral truths discovered (!) by man throughout the ages at his moments of highest inspiration." Which means, revelation is a myth and Christianity is built on false premises!

Although Colonel Lindbergh is so deeply serious and his discussion of the disturbing questions in his book "Of Flight and Life" is animated by noble motives, his religious views leave western man just where the deists of the eighteenth century placed him, tempting him to proclaim himself his own savior. It was thus he became a slave to science and technological progress. At the same time the protestant churches and sects, with not too many exceptions, fell a prey to rationalism and other doctrines that sapped their strength. They remained silent when religion was excluded from schools and when divorce was legalized. Birth control was condoned while "the socialized church" was attempting to regain influence on the masses. Moreover the "fashionable churches" followed their prosperous members who moved to restricted sections of a city, while the old neighborhood quickly developed into a slum. These churches quite generally served the members of one class, the bourgeoisie.

At Amsterdam the World Council of Churches adopted an economic and social program. Dr. Niebuhr is delighted. But will it promote religious and spiritual unity? Hardly. Religious dogmas are not the only questions men may violently differ about.

<sup>1</sup>) Lindbergh, Chas. A. *Of Flight and Life*. Chas. Scribner's Sons. N. Y. 1948. P. \$1.50.



## Contemporary Opinion

WRITING on "The Spanish Story" by Herbert Feis, Ross J. S. Hoffman states in the *Political Science Quarterly*: The history of our relations with Spain during these years is an inglorious record of confusion and cross-purpose, of ill will and duplicity, of ignorance and political cowardice at Washington—all combining to frustrate the work of two intelligent and courageous Ambassadors to Madrid, Alexander Welter and Carlton Hayes.

That there are terrible wrongs in the world is surely evident. Mussolini harped on them. Hitler harped on them. The communists harp on them. But these three understood that the cause of most of the difficulties was a decaying Liberalism which talked and did nothing. Our new Third Party talks of them too and only proposes more of the same kind of Liberalism that has failed in the past. This fact alone would show that it is meant by the long planners to be a stooge movement paralleled to that which was set up in Spain as a Republic.

RT. REV. EDW. A. HAWKES  
*Cath. Standard and Times*

Arbitration machinery operating on a non-political level is a valuable complement to the State's regular judiciary system. Disputes settled out of court or without the assistance of State agencies simplify the task of government by leaving the State with more time and energy to deal with the problems which remain.

Arbitration can likewise help to check the modern trend toward the centralized State. Most sociologists and economists agree that one of the basic problems of the present generation is to preserve the individuality of the person while attaining, at the same time a greater degree of efficiency in the planning and control of economic and social phenomena. Arbitration can contribute its share to the solution of this problem by decentralizing part of the judiciary machinery of government.

Voluntary arbitration can be compared with the co-operative movement. Both are self-help and voluntary measures. Both are highly democratic. Both are non-political and are capable of relieving the State of many of its onerous duties: the first removes in part from the State the obligation of regulating conflict; the second reduces

to a degree the necessity for government intervention in the distribution of wealth. Similarly, they both possess the characteristic of being limited in scope. Neither will ever be able to remove entirely the need for political or State action in their respective fields.

P. H. CASSELMAN  
*The Arbitration Journal*<sup>1)</sup>

Nothing but what man does himself (we do not say for himself) enhances his personal life and worth. Hence, the State normally does not aim directly at the private good; it neither feeds, nor clothes nor houses its citizens. It supplies the conditions which will enable men to feed, clothe and house themselves. Well says Jacques Maritain: "The idea of an economic State is a monstrosity." The State is not the administrator of the welfare of all individually considered. State paternalism is not consonant with the dignity of the worker. Certainly, the State has duties regarding the material prosperity of its citizens and must make sure that all enjoy a reasonable degree of temporal well-being, but the point at issue is the manner in which this end is to be accomplished. The chief task of the State in this respect will be to keep the door of economic opportunity open for all.

DR. CHARLES BRUEHL  
*Rights and Freedom Imperilled*<sup>2)</sup>

The horizon of the future is clouded with intangibles. New demands upon ERP may arise with some now unseen political crisis in Europe. Spiraling inflation here at home may increase domestic pressures for steel. If history ever made a practice of standing still, it might be reasonable to predict that steadily advancing steel production would erase the prevailing "shortages" in a year or two at most. History, however, never has been so obliging. All that we, as consumers, can do constructively at this point is to measure our demands scrupulously against our real needs and not clamor for more. Over-expansion of steel in response to a chimerical market would be one quick way to manufacture another depression.

*Steelways*<sup>3)</sup>

<sup>1)</sup> Voluntary Arbitration in a Democratic Society, Vol. 3, pp. 41-42.

<sup>2)</sup> A Central Bureau brochure.

<sup>3)</sup> Sept., 1948, p. 7.



# THE SOCIAL APOSTOLATE

## Theory — Procedure — Action

### *Everything Is At Stake*

IT was a brilliantly illuminated Piazza of St. Peter at Rome was crowded by a vast throng of Catholic youth come to attend midnight Mass in the nocturnal hours of the eleventh to the twelfth of September. And again on Sunday afternoon tremendous crowds filled the grand square to make a profession of faith. It has been estimated that within less than twenty four hours a million people had come to demonstrate their loyalty to God and their Church on this occasion, the eightieth anniversary of the Catholic Youth Movement in Italy.

Whenever the faithful appear in numbers at St. Peter's or in the Vatican, Pius XII accepts the occasion to address them, a conscientious Shepherd who is ever mindful of his obligation to warn his people against the disastrous evils that threaten all mankind at this time. The words His Holiness spoke to that throng on September 12 are of universal application, because the Pope did not discuss evils that thrive only in Italian soil; they have been carried to all four corners of the earth; they are exercising their influence in places and among people of whom we knew little a few decades ago. Hence it is men everywhere are crying for light and guidance, for remedies for the ills oppressing them. The Holy Father spoke plainly; he said:

"In the religious controversies of our times there is no longer, as formerly, a question on this or that point of faith. Today the fundamentals of religion are being assaulted and denied—the Church, Christ as God, God himself.

"For God to be denied may seem incomprehensible and absurd for has there ever been a time in which God's presence revealed itself to the human mind so effectively, we should almost say visibly, as at the present time?

"The natural sciences are making great progress and there are many discoveries to which one can point and say, 'here is the hand of the creator'; the growing of the periodical system of the primary elements, the discovery of the special behaviour of radio active elements, knowledge of cosmic rays and of the loss of the free energy of the atom, all this and many other things show with a clarity which could hardly be greater the mutability of the cosmos.

"In a world which is characterized by change

and instability there is a creator who is eternal and unchangeable. We are not surprised to read that a great scientist, Max Planck, who is not a Catholic, wrote before he died 'whoever studies the physical world is bound to recognize the existence of a god'...

"Young Catholics, you are surrounded by unbelief. Oppose thereto your firm and living faith. Faith will only be firm if you profess it, not superficially and vaguely but with deep conviction and clearly.

"The young man who, in spite of all difficulties, is ready to help those in need, to respect women, who has the strength to close his eyes and heart to everything that is base, shows that his faith is really alive.

"Secondly, your victory must be one over the material world.

"It is customary to call this the century of science. With the progress of natural science and applied technical science our age is bent on overcoming space at an increasing rate and extending scientific conquests ever more powerfully in all directions.

"No wonder, therefore, that science all too often dazzles the eyes, especially of youth who, completely taken in by its fascination, are in peril of losing sight and sense of the supernatural, eternal and invisible.

"It is precisely these men of applied science who are most in need of the protective and counter-balancing forces of religion. Like fire, while guided and controlled it is an element of strength and an indispensable aid to man, but once out of hand it brings devastating conflagration, destruction and death.

"Although, by nature it is a gift of God, present-day technology, possessed of such enormous power, becomes, in the hands of violent men, blinded by frenzy, and overpowerful oppressors, a terrible instrument of injustice, enslavement and cruelty.

"On the other hand, if science is held and directed by a God-fearing human society that holds the spiritual, moral and eternal values in incomparably higher regard than material values, it can hasten the blessing and fulfil the tasks assigned to it by the designs of God.

"You see, therefore, my beloved children the cry that is rising from everywhere directed to the



young generations. It is up to you to defend truth in such a way that applied science remains a servant of liberty, dignity, peace and happiness.

Having admonished the people that the victory to be sought must be a conquest of justice and love, His Holiness continued:

"The social question is undoubtedly also an economic question. But it is in the deepest sense a moral and, therefore, religious problem. Moral forces must create such conditions that no individual human being and no people is deprived of any right or exposed to exploitation.

"A social order must be created so that all may have sufficient means necessary to lead a Christian life and may be sufficiently protected

against the ruthlessness of a selfish economy, in freedom limited by consideration of the common good and granted a human dignity which is self respecting and respects others.

"Moral strength must be marshalled to bring such a social order to life.

"This strength can come only from the Catholic faith which, nourished by the grace of the Savior, dedicates itself to humanity. Only a generation inspired by this faith can give the coveted peace to the human family." Thus Pius XII.

When will the Catholic world arouse itself and labor earnestly to bring about the great Reformation that alone can save humanity from further disasters?

#### November Mission Intention

### *Protecting African Workers*

AFRICA is called the Dark Continent, not only on account of the color of the nations inhabiting it but also because large sections of the country were practically unknown to Caucasians until a comparatively recent day.

All this has now been changed. Like some of the races of Asia who had long developed their own culture free from Western influence but are now awakening to a new life, so too the races of Africa are throwing off the shackles of ancient restraint and superstition and emerging into the brotherhood of nations.

Let no one think that Africa was really a dark continent in the sense that its people were without culture and the attainments of what we are pleased to call civilization. On the contrary, some nations of Africa had attained a high degree of both material and spiritual culture long before European nations had set foot upon their shores. The extinct Benin culture has excited the admiration of anthropologists. The negroes of Africa were among the most expert iron workers of former times. A visit to the Field Museum of Chicago, which has exhibits of the cultures of all the races of Africa will show the student what perfection the arts of pottery-making, basketry, weaving, the forging of weapons had reached among the natives. Their folk-lore stories have gone around the world and find a distant echo in the famous "Uncle Remus Tales" by Joel Chandler Harris.

Evidences of the high moral development to which the people of the Dark Continent can rise is afforded not only by the testimony of many missionaries but also by the accounts of travellers.

Among the former we mention "Negerpsyche im Urwald am Lohali" by Joseph Fraessle, S.C.J., published in 1926. When the famous English explorer David Livingston died in the African forest primeval, two negro men took up his body and carried it for a period of nine weeks a distance of eleven-hundred miles to the sea. They wished to place it on board ship so that the great humanitarian might be honorably interred in his native land.

In our day the natives of Africa are awakening to a new industrial life. The Church, too, is no longer content with asking for prayers for the development of missionary work in Africa and for the building of churches and schools but follows recent industrial and economic trends which deeply affect the life and interests of the natives. Hence we are not surprised that the Missionary Intention of the Apostleship of Prayer for the month of November should be "That the Rights of Workers in Africa may be Defended in a Christian Manner." Knowing of this Intention, who can accuse our Church of being content with fixing the eyes and aspirations of the black tribes upon Heaven, while neglecting entirely their material advancement?

No; like so many other Intentions during this year of 1948, the one for November has a distinctly social appeal and social significance. This means that the Holy Father wants all Christian missionaries ever to bear in mind the new hardships that are inflicted on the people of Africa by the shift from a purely pastoral and agricultural economy to the industrial life of the modern city.

The history of Christian missions in the Dark Continent inevitably calls up memory of that



great-hearted man who has done as much as any European to alleviate the poverty and grinding toil which have depressed the native tribes. This is Cardinal Lavigerie (1825-1892); his well-known religious communities the White Fathers and White Sisters, so-called from the color of their religious garb, have wrought a world of moral, spiritual, religious and material happiness for oppressed African natives. The Cardinal fought against slavery and was largely successful in his pleadings with the French government to minimize the horrors of that evil.

The present writer well recalls a visit to the headquarters of the White Fathers in Quebec, and of the interest they manifested in the spiritual and material welfare of the people of Africa. The Sodality of St. Peter Claver which has several foundations in the United States, devotes its entire energy to collecting alms for the support of African missions. What this institution, founded by Countess Ledochowski, has achieved is recorded in the Book of Life. There are other religious congregations, such as the Society of African

Missionaries which are devoting their time and energy to the conversion of Africa.

The early history of Christian culture in Africa recalls such names as St. Augustine of Hippo, one of the lights of patristic literature. There are numerous Saints recorded in the Roman Martyrology who labored in Roman Africa and there won the crown of martyrdom.

There is a great cry for social justice in these days of much sociological discussion. While fixing our eyes on the social miseries in our own land, let us not forget to pray for the Holy Father's Intention. We have not only the privilege of praying for African workers during November, but we have a Christian duty to do so. Might we not say that the people of the United States can partially atone for the many injustices and miseries heaped upon the American negro in days gone by, by working in a devoted Christian spirit for the people of dark Africa?

ALBERT MUNTSCH, S.J.

St. Louis University

#### Apostle to the Natives

#### *Fr. Bernard Huss (1876-1948)*

IT appears appropriate to speak about the late Fr. Bernard Huss, C.M.M., of South Africa, under the heading "The Social Apostolate." Known to us for a quarter of a century as a promoter of Christian civilization among the Bantus, he appeared to us to be employing methods to lift up the native Africans, which we in our country have neglected to use when dealing with Negroes and Mexicans. What we have in mind will appear from the remarks of Senator Dr. Edgar Brookes, of the Native Affairs Commission, Union of South Africa, published in the *Southern Cross* of Cape Town:

"The death of Fr. Bernard Huss has removed from our midst one who was a great worker for the African people, a great lover of the soil, a great co-operator in every sense. Through his long and active life he devoted special attention to the development of agriculture in Native areas, to preaching the gospel of hard work and thrift, to furthering the formation of farmers' co-operative credit societies, to popularising the study of economics as applied to daily life.

"It was through these activities and as a result of a natural gift for friendship that he became known far and wide among Europeans and Africans. He was probably the best-known Catholic priest among the non-Catholics of South Africa. I think he was at times a little nervous of the warmth and variety of his Protestant friendships; he used to explain carefully that he was not related to John Huss!

"The fields in which he was interested were fields where co-operation was possible without surrender of principle, where it was desirable, where indeed it was inevitable if results were to be achieved. His work demanded not only that gift of friendliness which he so pre-eminently possessed, but an immense patience. But he persevered, notwithstanding many disappointments and the handicap of his increasing deafness—a great burden for so sociable a man. He sowed good seed, and we know that some of it at least fell in good ground and will increase an hundredfold. We who knew him are grateful indeed for him."

At the time of Fr. Huss' resignation from the position of manager of Mariazell Institute for the education of natives earlier in the year, regret was quite generally expressed. It was at that time a newspaper (we believe our clipping to be from the *Matatiel Mail*, wrote:

"In 1930 he was awarded a Carnegie grant to enable him to visit the U.S.A. for the purpose of studying the problem in America. This enabled him to serve the Union Government of South Africa with his sound advice and great experience in its difficult problems of Native education and policy.

"He has given himself entirely to the development of our Native people, serving them faithfully with the outstanding talents that God has given him. He toiled with devotion, love and perseverance for their social, intellectual and economical welfare. He has given his time, knowledge and health for this noble cause.

"His great motto for the African Race was: "Better Fields, Better Houses, Better Hearts." The many books



that he wrote will be of great value to the generations to come. He is an expert on Native psychology, agriculture and soil conservation. In hundreds of lectures to Natives he preached not only the Gospel of Our Lord, but also how to improve their lands and use their money in a sensible manner. He may be called the apostle of social justice and security in South Africa. The Native people's bank at Mariannahill is closely connected with Fr. Bernard, who was one of its founders."

His writings will be referred to and quoted years hence as expressing the opinion of an experienced and wise man on the means and methods to be adopted whenever ignorance has destroyed the fertility of the soil and left people stranded on the land. If our negrophiles would follow the example Fr. Bernard Huss has set them, instead of proclaiming the unsound slogan of the Jacobines: *Liberté, Egalité, Fraternité*, the American Negro could, a few generations hence,

reach an attainable goal. Lest the quotations from non-Catholic sources create the impression the late Fr. Huss was a mere philanthropist, we wish to add that the foundation of his efforts in behalf of the Africans was firmly religious. Those who knew him best testify to this fact as do the results of his life work.

We were happy to count this Missionary among our friends. His successor at Mariazell has written us: "When Fr. Huss had handed a part of his work over to me, he was anxious to keep personally in contact with the Central Bureau, as he had a high opinion of your work."

The deceased had been born at Oedenheim, Würtemberg, in 1876; he was ordained at Mariannahill, Natal, in 1900. His death occurred on last August fifth.

#### Cooperative Village Economy

##### *Indian Premier on Agriculture*

EARLY in the summer of this year the Premier of Madras submitted a memorandum to the Agrarian Reforms Committee, only recently set up by the Working Committee of what is known in India as the Congress, containing proposals regarding the solution of the country's agrarian problem. He believes the solution should be sought by equalizing the claims of agriculture with those of industry and trade as sources and instruments of the production of wealth.

The Premier's proposals, says the *New Leader*, Catholic weekly of Madras, "are not the demands of an academic economist or even of a practical business man. They are the result of the thought of one who is not learned or expert in economics but of a shrewd man of affairs who has thought more than he has read on the subject of Agriculture in the economy of a modern state. The Premier of Madras prides himself as being a ryot (peasant) and it is the mind of a ryot living on and close to the land, unspoiled by economic theories, that is revealed to us in this Memorandum. The Indian ryot is a shrewd man where economic ideas are based on close intimacy with nature and the facts of life around him. His contribution to the solution of economic problems and difficulties of the country must be interesting and instructive. In the Premier of Madras we have a ryot who has done some economic reading in Tamil in the days of enforced leisure that have come to him, as to most leading congressmen, and in the Economic Adviser he has had one who

could put his ideas into the current language of economics. His Memorandum is therefore worth perusal and serious consideration."

The editorial, therefore, grants the Premier's proposals serious thought. The writer agrees, before all, with the distinguished ryots opposition to the belief that progress is to be attained primarily by devoting all energy to the industrialization of India. "The Memorandum begins," the editorial states, "by protesting against the undue prominence given by all modern economic plans to the development of industry. Everybody, governments, planners, economists, the press, is all out for industrial expansion. The industrialization of the country is considered to be the cure-all and end-all of our economic troubles. The memorandum registers a protest against this facile single-track way to progress."

A wise man, this Premier, whose name the *New Leader* does not, unfortunately, reveal; but Great Britain and our own country demonstrate what price a people pay in the end for industrial expansion achieved at the cost of agriculture. The Premier's thesis, that agriculture has had a poor deal everywhere during the past one-hundred and fifty years, *i.e.*, since the inauguration of industrialism is, in fact, unassailable. He quotes Lord Stamp's opinion, based on sound statistical information, that during this period the world has been fed with agricultural products furnished below cost. As we have pointed out repeatedly, the soil butchery of which the farm-



ers of our country are now accused, had its origin in the necessity which obliged them to produce as cheaply as possible to be able to compete in the world market. Hence the Madras Premier's statement is correct: "The price of the raw material of the peasant is determined not by the cost of production in raising the produces and maintaining the agriculturist and his family in decent conditions of life, but by the price the industrialist wants to charge for the finished product and the amount of profit he chooses to have for himself. In the division of the economic cake the industrialist and those that work with him get the big slices; only the crumbs are thrown to the agriculturist."

Possibly those who know only our wheat farmers in years of prosperity will not agree with this opinion. But the cotton growers of the South, many dairymen, poultry raisers, truck farmers and fruit growers will not quarrel with the Indian's statement.

What means would the Madras Premier employ to secure for the tillers of the soil greater reward for the capital and labor invested in the products they market? Chiefly cooperation. But since cooperation, as practiced in India so far, has been a failure, he wants to replace it by a system more or less based on compulsion. All village communities, says the Premier, must be compelled to join the Cooperative Society. "This," the *Leader* writes, "would be taken as the thin end

of the wedge of Collectivism, if we did not know from other parts of the Memorandum that the Premier is not a collectivist. What he intends to propose when he says that 'all villagers must be compelled to join the co-operative Society' is that the village must be taken as the primary unit of economic life as it is taken as the unit of political life in the Panchayat system—but his intention might have been better put."

Quite correct. The line of demarkation between a "cooperative village community," such as that contemplated by the man of ryot antecedents, and a communistic agricultural collective of the Russian type should be defined far more accurately than is the case. The suggestion should not, however, be dismissed with a shrug of the shoulders. The crass individualism, which found expression in the common saying, "everyone for himself and the devil catch the hindmost," is a thing of the past, that is, as an acknowledged economic and social principle. Man, given to going from one extreme to the other, today tends to espouse Socialism and complete Collectivism, instead of putting his trust in self-help and mutual help, the latter firmly anchored in the doctrine of human solidarity.

Finally the Premier's memorandum is added proof that not alone Europe and America are awake to the great Social Question, but that the masses in Asia are struggling to attain rights and advantages long denied them.

#### Parish Institution

##### *A Flourishing Credit Union*

UNFORTUNATELY, there is as yet no record available of the Credit Unions organized by members of the CV. Moreover, few of them report to the Bureau and hence we lose sight of what individual organizations of this kind may accomplish.

There has now come into our hands a copy of *St. Augustine Parish Messenger*, of Pittsburgh, Pennsylvania. It appears from the account of the local Parish Credit Union, published in the issue before us, that savings by members increased from \$130,927.84, as of December 31 of last year, to \$160,942.92 on June 30, last. There were, at the time referred to 866 members; they are "the owners of the Credit Union." Out of this number, 161 figured as borrowers, for a total sum of \$73,287.49. The statement continues: "Quite a number have their loan balance completely se-

cured by shares; they pay on their debt each month, and at the same time add a "buck" or two to their savings account. Do you know of any other place you can go to pay a bill and take care of your savings at the same window? The answer is emphatically No!"

It further appears from the article that two members have deposits of \$5,000, or over; the savings of thirty-nine other members range from \$1,000 to \$5,000; forty-six members have deposits between \$500 to \$1,000; while the majority 585 show deposits of twenty-five cents to \$500.

The statement that "the majority of loans have been made to pay off obligations to Commercial Loan Companies" is worthy of note, particularly by those who still remain in ignorance about the services the Credit Union may render members of a parish. The entire account furthermore proves that Parish Credit Unions have a mission even in "flush" times.



# SOCIAL REVIEW

## *Catholic Social Action*

IN the course of a meeting, conducted at Assisi for three days, Catholic Action of Italy, organized what is intended to be an energetically conducted campaign against immorality in all of its various contemporary aspects. The Vatican daily, *Osservatore Romano* spoke of the meeting as "one of the leading lay events of the year."

Catholics were urged to "recognize fully the profound political and social changes which the radical changes of the psychological situation and practices relative to the field of morality emphasize." Education and efforts to fight immorality, the congress said, "must be largely preventive, adequate to the psychological conditions and social order, conditions which in great part we can not change."

THE Catholic student organization, Newman Club, is very much in prominence in almost every Canadian university. Appearing first at the University of Toronto in 1913, extending to Queen's and Dalhousie four years later, the Newman Club now extends from the University of British Columbia at Vancouver to Prince of Wales College in Charlottetown.

At the University of Toronto and the University of Saskatchewan the Clubs have chapels on the edge of the campus where students may assist at Mass in a body every Sunday, and in fact every day. Other Clubs less fortunately situated use the facilities of a parish or a Catholic college in the university city to provide special student Masses, usually followed by Communion breakfasts. Each Club sponsors an annual retreat for its members. The chaplain is always available to take care of the spiritual problems of any student.

IT will appear strange to Catholics outside of India, the Mysore State Catholic Union should consider it an obligation to petition the Chief Minister of the Government of Mysore to hold in abeyance the bill prohibiting the slaughter of cows, recently adopted by the Representative Assembly of the State referred to. "The immediate result of this Bill would be," says the memorandum submitted by the Catholic organization, representing about one hundred thousand citizens, "the soaring up of the prices of mutton, fish and poultry upsetting the economic life of the people affected. It would also mean the throwing out of employment of a large number of people legitimately engaged in the beef, hides and skin, and allied trades."

The Bill also proposes to establish the institutions for taking care of unprotected, infirm, disabled, and diseased cows, and, even to levy 'taxes and rates' for

maintaining these institutions. "It is incomprehensible," the Catholic Union's statement continues, "that the general public should be asked to pay for the maintenance of these useless animals, contrary to the expressed opinions of eminent Indian economists when Government has not bestowed any thought for the greater need of providing similar institutions for the maintenance of the aged, the infirm, the disabled human beings." The question of preventing cow slaughter, demanded by a part of the people of India on religious grounds, is at present engaging also the Constituent Assembly of India.

LATE in September, the Polish Roman Catholic Union of America celebrated the seventy-fifth anniversary of its founding, in 1873. The organization at the present time consists of 2,000 units, found in all parts of the country. It supports an educational institution, St. Mary's College, at Orchard Lake, Michigan, and in addition aids orphanages and hospitals. Its Historical Museum at Chicago is a noteworthy venture. P.R.C.U. of America was founded by John Barzynski, a Journalist.

Contributions made by this organization to the Catholic Church, the United States and to Poland were enumerated by Bishop Stephen S. Woznicki, D.D., Auxiliary of Detroit, in his sermon, delivered in Holy Name Cathedral, Chicago, where Bishop Thomas L. Noa, of Marquette celebrated a Pontifical High Mass, the outstanding event of the anniversary.

OVER one hundred priests from different parts of Ireland, and some from England and elsewhere, were present at the Summer School of Social Studies held at University College, Cork, in August under the auspices of Christus Rex. At the annual meeting of the society, Rev. M. Cahalane, the General Secretary, revealed that 700 Irish diocesan priests are now members. He also stated that the first two points on the program—the holding of an annual Summer School for Priests and the publication of a quarterly *Journal*—were fairly established.

The Secretary also pointed out that during the past year the initial steps towards the third part of the program were taken, namely, the bringing together of co-diocesan priests in regular meetings (under diocesan or/and deanery basis) to investigate local problems in the light of Catholic principles and to seek effective remedies and plans for common action.

The Chairman of the Organizing Committee, Rev. J. O'Leary, M.A., U.C.C., arranged for the priests to visit local factories during the week to get first-hand information on the problems of workers and management alike.



### Nationalization

AN interesting personality is Sir Francis Conolly, who recently completed his third term as Lord Mayor of Melbourne, Australia. It was in his office the fight against the Act nationalizing the country's banks was begun. Hence the decision of the Supreme Court of Australia that the Act was unconstitutional was a vindication of his opposition.

Under the leadership of Sir Francis the municipality of Melbourne refused to transfer its deposits from a private to a State bank.

### Surplus of Women

LARGELY as a result of two men-devouring wars the problem of a surplus of women has been aggravated to an extent that may demand general attention. It is before all acute in Europe, and especially in Germany. According to a report there is a surplus female population in that country amounting to 8,000,000. This is accounted for in large measure by the death or imprisonment of six million men who fought in the war.

This makes a truly tragic situation in which it becomes impossible for a large number of women ever to enjoy normal life with a home and family to fulfill their maternal instincts. In Munich a Redemptorist has called on young women to consider the opportunity to devote their lives to social charity in organizations such as the Legion of Mary, etc.

### Segregation

WHAT is, in the Union of South Africa, an accepted policy, segregation of non-Europeans, has been condemned by Most Rev. Francis Hennemann, P.S.M., Bishop of Capetown. It is in a message read in all Catholic churches in the Cape peninsula Msgr. Hennemann said: "The outbreak of war produced a different mood in the minds of the political leaders in South Africa and segregation receded into the background, but in recent years it has reappeared. A beginning has already been made to put into practice this noxious, unchristian and destructive policy," the Bishop said. Restrictions imposed on non-Europeans in the Cape are only the beginning of other attacks on the personal liberty and dignity of non-Europeans."

"To make matters worse," Bishop Hennemann added, "all this is being done in the name of Christian civilization, which we are being asked to believe is one and the same thing as white civilization."

It is certain that the policy of segregation in South

Africa will be bitterly resented by Africans, Indians, and many Europeans. As the Bishop says, racial discrimination is unchristian.

### Censorship

MANY Granges throughout the country are taking action condemning the so-called 'comic' books, now widely in circulation, and which are declared by many students of youth tendencies to be crime producers. Most of the resolutions passed by Granges demand strict censorship of such publications and Grange discussions of the question are practically unanimous in the stand taken.

This step coincides with the attitude long held by the organization that the movies are in considerable measure responsible for youthful crime trends, while the spread of the 'comic' books seem fast becoming even more far-reaching than the films.

### Film Censorship

A STRICT censorship of films to prevent undesirable phases of human behavior from being presented to Africans and children is recommended by the Penal and Prison Reform Commission's report, recently published in the Union of South Africa.

"We, of course," the editor of the *Southern Cross*, of Cape Town, states, "support this recommendation, but we would insist that the strict censorship should apply for all sections of the community. This insistence is based on the existence of an objective code of morality and the influence which the screen has on all people. It is admitted to be a most powerful force in moulding ideas and morality, and it therefore requires strict supervision by the public authorities, who are charged, whether they like it or not, with protecting that objective moral code."

### Racialism

THE action attributed to Mr. A. A. Calwell, Australian Minister of Immigration, in refusing a Maori ex-serviceman (member of the aboriginal race of inhabitants of the present Dominion) permission to settle in Australia with his Australian wife has justifiably raised a protest throughout New Zealand.

A Catholic weekly, *Zealandia*, of Auckland, remarks: "The extraordinarily short-sighted policy of Australia in restricting its immigrants to members of the white race when its present small population of less than eight million leaves the large continent a prey to any enemy power is, fortunately, Australia's own problem. But when this discrimination is applied against New Zealand citizens New Zealand has every right to protest."



### *Land Rehabilitation*

CANADA'S Federal Government has agreed to assist in the rehabilitation of dyked marshlands in the Maritime Provinces. There are approximately 80,000 acres that have been reclaimed from the sea, with the proportion about equally divided between New Brunswick and Nova Scotia.

These lands are said to represent a valuable section of the agricultural lands of these provinces and, if brought to a high state of productivity, their importance can add greatly to the balancing of the agricultural production of the area.

### *For Peace in Industry*

AT a meeting of the Notre Dame Club of the Mohawk Valley, held at Utica, N. Y., Professor John H. Sheehan, Department of Economics, University of Notre Dame, offered the following eight proposals as means for achieving "peace between labor and management:"

1. A formally-organized, sincerely operated labor relations division for each large business.
2. Better-trained union personnel for company relations work.
3. Elimination by both management and labor of "yes" men to improve "critical judgment on industrial relations matters."
4. Elimination of management and labor "agitators" who specialize in presenting biased viewpoints.
5. More adequate communications and contacts between top level and lower level representatives in both management and labor.
6. Increased educational activities carried on sincerely and efficiently by both to instruct, inform and explain.
7. A simplified, just, more understandable basic wage system.
8. Increased non-financial rewards and recognition for workers.

### *Minimum Wage*

ILLINOIS issued its first minimum-wage order for retail-trade occupations, effective August 2, 1948. The minimum rate for experienced women and minors is 55 cents an hour; for learners and apprentices, 45 cents. This latter group is defined as persons "having no previous, similar, or related experience in the employment for which he or she is hired." The learning period may not exceed three months of 600 hours of actual working time. A one-half hour meal period must be allowed for five consecutive hours of employment.

The Rhode Island retail-trade order became mandatory on September 1, 1948. Rates are the same as in the directory order issued in 1946: For experienced employees working 36-44 hours a week \$22; for inexperienced, \$21. Not less than 75 cents an hour must be paid for hours over 44 a week (maximum 48).

### *Labor's Participation in Industry*

THE employment by Trade Unions of expert officials with adequate knowledge of the state of an industry is suggested by Basil Clancy in his book 'Ireland Among the Nations' as the best method the Unions could adopt to secure their undoubted right to partnership in industry:

The healthy functioning of a democratic society requires that its economy, as well as its politics, be democratically organized, and this is the next logical objective which the people should set about achieving.

"Organizations representing every kind of employee should equip themselves with properly paid full-time officials with an expert knowledge of manufacturing processes, organization and costs—technicians, accountants and administrators capable of making a specialized study of the commercial, financial and industrial set-up of the enterprises in which the members of each group are employed, and co-ordinating the knowledge they acquire. (Some of our Unions have adopted this policy to advantage. Ed. *SJR*.)

"Only by such methods can they get rid of misconceptions and suspicions, and equip themselves with the inside knowledge which will enable them to meet employers on a proper level of negotiations."

### *Waste*

LUXURY and wastefulness are complementary to the lowering of moral standards and the atrophy of conscience. During the calendar year 1947, fires, largely preventable, destroyed \$703,262,000 worth of irreplaceable property in the United States. Fire destruction continued at a rate of \$2,252,000 a day for the first 121 days of this year—the equivalent of two conflagrations a day.

During the month of April of this year, an estimated \$63,751,000 worth of property went up in smoke. This was the first time since March 1944 that monthly fire losses had decreased compared to the same month in the previous year.

### *Farmer-Sportsmen Relations*

AN agricultural movement in the State of Washington, fast assuming definite form, appears to have great possibilities for the farmers of that State. This is the creation of a State Farmer-Sportsman Relations Council, made up of numerous rural groups in the State, including the Grange.

The basic purpose is to establish better relations between the sporting interests and the land owners, between which groups friction frequently arises. A statewide meeting of the new group is soon to be held at Spokane and it is hoped by the end of this season to have every county in the state well covered.



# HISTORICAL STUDIES AND NOTES

## FATHER FRANCIS XAVIER TSCHENHENS, C.S.S.R., A PIONEER PRIEST, 1832-1877

### II.

THE people of Norwalk were very ready in promising things, but slow in keeping their promises. In his letter of July 3, 1833, Father Tschenhens tells his superior that he had finished and furnished the interior of the church and that he expected to have the house completed towards the end of 1833. But Brother Joseph Reisach, who came to Norwalk in the fall of 1833, draws a graphic picture of those so-called buildings. "When I came to Norwalk," the Brother writes in his reminiscences, "I found a block-house without door and windows and another frame-building which was to be a church. We had no place to sleep in; therefore Father Tschenhens left on his apostolic excursions and said that he would not return before two rooms at least were ready. When winter was approaching, I asked for a helper and Brother James was sent to us. During the winter we were compelled to work in the open air most of the time. Drinking-water was so bad and nauseating, especially in summer, that it could hardly be drunk with open eyes; for both in front and in the rear of the house there was a big swamp, foul water from which filled also our cistern. When Bishop Purcell stopped with us on his visitation tour, he told us that the drinking of such water would surely make us sick. To purify the water we used a kind of sugar which is obtained here from the sap of certain trees. (Maple-sugar)".

"Another plague were the stings of mosquitoes or gnats. Since we were surrounded on all sides by swamps and woods, the place was alive with these bothersome insects, so that we could not stay outside during recreation-times unless we drove them away by smoke; naturally this hurt the eyes. In the night we heard the continuous noise made by toads, frogs and turtles. In the adjoining woods a great number of snakes were found, and among them the poisonous rattle-snake. Time and again snakes made their way into our rooms".<sup>10)</sup>

The visit of Bishop Purcell mentioned by Brother Joseph must have occurred in July 1834, when

the Bishop dedicated the church at Norwalk in honor of St. Alphonsus, who at this time was only a Blessed. This was accordingly the first church in North America dedicated to St. Alphonsus.<sup>11)</sup>

The priest-house must have been ready to be occupied about the same time. In a report about Norwalk, written by Father Tschenhens in 1834, he tells us that he opened a parochial school in the priest-house as soon as the first story was ready for use. The first teacher was Miss Francisca Bauer, who taught between fifty and sixty pupils. Later Brother Aloys Schuh succeeded her in this office. Brother Joseph writes: "The grown-up boys and girls who had received no schooling and no instruction lived like pagans. For this reason we built also a school and a Brother had to function as teacher." At four other places Father Tschenhens established schools which were kept open during at least six months of the year.<sup>12)</sup>

Writing to Bishop Purcell of Cincinnati, January 13, 1834, Father Tschenhens states that Norwalk numbered fifty Catholic families, and that within the circuit of from fifty to sixty miles there are to be found a number of other congregations varying from ten to sixty families, Germans, Irish, and French Canadians, the Germans predominating. He proposes that two priests be stationed at Norwalk; one to attend to the home parish, the other to give missions in the surrounding country.<sup>13)</sup>

In another letter, dated February 20, 1834, Father Tschenhens tells the Bishop that some of his flock merit high praise; but the majority are perverse, incorrigible and imbued with false principles. They ridicule and despise the priest, so that his labors in their behalf are mostly in vain; and he is obliged to support the church instead of their doing so.<sup>14)</sup> Father Byrne remarks: "This is a severe indictment, but there is no reason for thinking that Father Tschenhens, himself a German, would be prejudiced against his own countrymen."<sup>15)</sup> Yet there is reason to be-

<sup>11)</sup> Beck, *op. cit.* p. 37, note; Byrne, *op. cit.* p. 52.

<sup>12)</sup> Beck, *op. cit.* pp. 38-39; Byrne, *op. cit.* p. 51; quoting the unpublished relations of Father Tschenhens, a German manuscript now preserved in the Redemptorist archives at Esopus, N. Y.

<sup>13)</sup> Byrne, *op. cit.*, p. 51, quoting the original Latin letter, now preserved in Notre Dame, Ind., Archives and in photostat in the Esopus Archives.

<sup>14)</sup> Byrne, *op. cit.*, p. 51, quoting the copy of the Latin letter, now in Notre Dame Archives.

<sup>15)</sup> Byrne, *op. cit.*, pp. 51-52.

<sup>10)</sup> Relations of Brother Joseph Reisach, quoted by Beck, *op. cit.* pp. 36-37.



lieve that he is to be blamed to a certain extent for this sad state of affairs, because his imprudent favoritism caused a cleavage in the congregation. The lay brothers by their imprudent talk aggravated the situation and could never repair the damage done. When they later told the people that the promised money had not arrived from Europe and that they had to support the church, they found that nobody believed them.<sup>16)</sup>

Although stingy and stubborn these farmers still possessed the Faith. During a three weeks' jubilee which Father Tschenhens preached in December, 1834, nearly all the parishioners of Norwalk attended the exercises and received the sacraments.<sup>17)</sup>

From Norwalk Father Tschenhens made apostolic excursions into all settlements within a radius of from fifty to sixty miles. He possessed a knack for detecting poor and neglected Catholics in the most sequestered corners. He could speak French pretty well and had learnt some English, so in order to be able to minister to all and break the Bread of Life to all. Bishop Purcell assigned to him almost the whole of northern Ohio. Hence his territory was quite extensive and he had very little time for rest. Brother Joseph Reischach writes: "The Germans and Irish of the settlements within a distance of six, eight, ten and twelve miles came regularly on Sundays to Norwalk for services. Father Tschenhens on his excursions came across many couples who were united only by their parents. Because of the great scarcity of priests many persons prior to our arrival died without the ministrations of a priest and without the sacraments. Father Tschenhens was indefatigable in searching for Catholics within his territory and mission district. Hardly one could escape his sagacity and zeal. I often feared for his health; for many times he rode on horseback for eight hours fasting and in fever in order to say Mass at a distant place. On his excursions time and again he could not find the shelter of a hut nor drinkable water, because the creeks generally carried such muddy water that nothing could be washed in it. God only knows how many souls were saved by the zeal of Father Tchenhens and how many have been lost through no fault of his owing to the scarcity of priests."

Although the labors of the lay brothers on the church and house and in the school were done for

the benefit of the congregation, the parishioners were so ungrateful that they did not contribute to their support and Father Tschenhens had to maintain them almost alone from the contributions received on the outside missions in the same way as his personal necessities had to be defrayed from the same meagre contributions. The little savings were used by Father Tschenhens also for the completion and upkeep of church and school.<sup>18)</sup>

Despite the multiplicity of privations, labors, dissensions and hostilities Father Tschenhens liked his mission and dreamt of making it the location of the first Redemptorist community of North America. Since the Superiors in Austria insisted on the foundation of a regular Religious house, Father Tschenhens conceived the idea to establish this house at his mission in Norwalk. He wrote also to his superiors in Europe to win them over to his plan. However, the other Fathers and more so the Lay Brothers in America opposed his project vigorously. Father Tschenhens lived in firm hopes that subsidies from Vienna would be sent him. Even though sufficient money had been sent him to build the church and the house, the means for the support of several priests could not have been had, and much less the funds needed for a religious community of priests and brothers. Yet Father Tschenhens believed that a living might be had by working the farm. He tenaciously clung to this idea till he was recalled and sent elsewhere.

Father Tschenhens writes about this affair in his Relations as follows: "Vienna, too, seemed to favor Norwalk and to support me in my predilection for the St. Alphonsus Church. Anno 1834 a very large box was sent there which contained sets of beautiful vestments, altar-decorations, crosses and books, and besides \$75 in cash. The shipment arrived safely and was received with great joy. The sum of \$75 covered nicely the expenses of shipping and the custom-duties. In short, everything apparently indicated that St. Alphonsus congregation had won out and hopes were revived. Even the Fathers Saenderl and Haetscher favored Norwalk. Proof of this was their meeting there about the Feast of Our Redeemer (July 17) 1835. With greatest joy the first solemn Highmass was celebrated there. Father Haetscher acting as deacon of the Mass delivered the festive oration wearing the dalmatic and introducing his sermon with the scrip-

<sup>16)</sup> Beck, *op. cit.* p. 39.

<sup>17)</sup> Latin Letter of Father Tschenhens to Bishop Purcell, dated Cleveland, January 4, 1835. Photograph copy in Notre Dame Archives; quoted by Byrne, *op. cit.* p. 52.

<sup>18)</sup> Beck, *op. cit.*, pp. 37-39; Wuest, *op. cit.* p. 20; Holweck, *op. cit.*, p. 119.



tural quotation, John 3, v. 16: "God so loved the world, as to give his only begotten Son."<sup>19)</sup>

When Father Saenderl arrived at Norwalk, at the beginning of June, 1835, he did not find Father Tschenhens who had been absent for a short time in Cincinnati, where he took the place of Father Damian Juncker, pastor of Holy Trinity Church, during the latter's illness. Father Saenderl had left Arbre Croche on account of difficulties with Bishop Resé. Father Haetscher left Saulte Ste. Marie, on July 4, 1835, after his church had burnt down. Thus it came about that the three Fathers met the first time after a three years separation. Father Haetscher returned to Saulte Ste. Marie on July 19th and Father Saenderl left for Green Bay in October 1835.<sup>20)</sup>

Meanwhile Father Tschenhens had received a new guest and confrère at Norwalk. On August 15, 1835, the two Redemptorist Fathers Joseph Prost and Peter Czackert had landed in New York. The first, newly appointed Superior or Visitor of the Redemptorists in America tarried for two months in New York to await the arrival of the luggage. Father Czackert, however, stayed there only a few days and then went straight to Norwalk.

When towards the end of October, 1835, Father Prost left the ship at Huron, Ohio, to travel over land to the seventeen miles distant Norwalk, he was met by a group of German Catholics of Norwalk who had come to make charges against Father Tschenhens. No sooner did these people hear that Father Prost was expected to arrive than they went out to meet him and to air their grievances against their Pastor. This ingratitude displeased Father Prost greatly and filled him with aversion against them, since he knew what sacrifices Father Tschenhens had made in behalf of those accusers. When Father Prost arrived at Norwalk, he met at the church Father Czackert and Brother Aloysius. The latter wore a linen shirt and had just come out of the stable. Father Czackert greeted him and then cried out: "Away, away from this place, Father."

Father Tschenhens was not at home; he was absent on his circuit through the missions. Father Prost remained a few days to expect his return. He had learned a good deal about the poverty of the church and the house from letters. Yet when he now saw with his own eyes the reality, his dire

apprehensions were surpassed by far. Father Prost himself writes in his relations: "In the church there were no benches but only rough wooden blocks to sit on. The house, a log-house, had only one large room with beds. The Brothers had their beds below the roof and the floor consisted of some boards which had been placed loosely side by side; particular care was necessary in walking over them to prevent tripping. If Brother Aloys would have fallen out of the bed, he would have been thrown down into the room of the lower story."

### *The Old and the New*

IN the volume on "North Carolina—A Good Place to Live," published by the Department of Conservation and Development of the State, there is a chapter devoted to the "Development of a Sturdy Race." Its author, Dr. Frank Crane, refers to such events in North Carolina's history as the struggles under the proprietors and kings, the Mecklenburg Declaration (formerly much discussed. Ed. *SJR*), the Halifax Convention in 1776, and the battles of the Revolution. Continuing he says:

"Out of this sturdy American stock, Scotch, English and *German*, and these early struggles, came a race of typical Americans, self-reliant, energetic, yet kindly and courteous withal. As practically no immigration has occurred in North Carolina since pre-revolutionary days the percentage of native Americans in the State, over 99½%, is not surprising, although it is often marvelled at by those coming from the States where the foreign-born are numerous or even predominant.

"The fascination, as well as satisfaction, of living in the thoroughbred American atmosphere and amid the natural comforts of North Carolina," Dr. Crane states, "is today making many thousands of true Americans not only play and linger along its coasts, in the pines, the Piedmont, or Land of the Sky, but seek residence, homes and employment in every section of this diversified State."

The undermining of the Constitution, and the principles our country's Magna Carta represents, emerges from such centers of corruption as New York, Chicago, Detroit, and wherever industry is de-personalizing men and destroying faith in the institutions and traditions of our Nation. The reaction must come, if it is to come at all, from those parts of the country where "the mass," led by demagogues, does not yet dominate, not to say dictate policies and measures.

<sup>19)</sup> Holweck, *op. cit.* p. 120; see *Social Justice Review*, January 1942, p. 315.

<sup>20)</sup> Wuest, *op. cit.* pp. 22-23; *Social Justice Review*, February 1942, pp. 350-351.



# Book Reviews and Notes

## *Received for Review*

- Barnes, H. Elmer. *Historical Sociology: Its origins and Development*. Philosophical Library, N. Y., 1948. Price \$3.00.
- Gross, Felix. *European Ideologies: A Survey of 20th Century Political Ideas*. Philosophical Library, N. Y., 1948. Price \$12.00.
- Lasser, J. K. *How Tax Laws Make Giving to Charity Easy*. A check list of Federal Tax Aids for the Solicitor and the Giver. Funk & Wagnalls Company, N. Y., 1948. Price \$3.00.
- Cronin, Rev. John F., S.S., Ph.D. *Catholic Social Action*. The Bruce Pub. Company, Milwaukee, Wis., 1948. Price \$3.50.
- Cicognani, Most Rev. Amleto Giovanni. *Father Damien. Fathers of the Sacred Heart*. Washington, D. C. Price .50.

## *Reviews*

- McSorley, Joseph, C.S.P. *Meditations For Everyman*, Herder Book Co., St. Louis, Mo., Vol. 1. \$2.50, Vol. II, \$2.75.

THIS work is a two volume set of meditation materials covering every day of the Ecclesiastical year. They are written to serve every class of men. The thoughts for the days of the week are drawn from the words of Our Lord in the Sunday gospel of the week. Each meditation is confined to a single page, and is cast into three paragraphs, thus making the application of a method of mental prayer very easy.

Excellence of thought and development are assured by the spiritual works and writings that form the background of the author's career. Those striving for union with God through mental prayers be they priest, religious or lay may feel assured these thoughts are a quintessence.

In the beginning of each volume the author outlines a short method of mental prayer, and at the end of each volume he accumulates in the order of their presentation, all the texts used in the volume.

In view of the rapid increase in numbers of those making retreats and thus learning the way of mental prayer, these volumes should meet with a grateful welcome.

- Schaeffers, Msgr. William, *Keepers of the Eucharist*, Bruce Publishing Co., Milwaukee, Wis. Pp. 157.

Those who have been readers of Emmanuel over the years will recognize these chapters as the occasional contributions of the author to that worthy organ of Eucharistic expression. Since most of the articles dealt with the priest and the Blessed Sacrament they have been gathered under the very appropriate title: *Keepers of the Eucharist*.

There are twenty-two chapters touching upon: Holiness in the Priest, Christlike Priests, The Altar Our Inheritance, My Chalice, Fervor, Zeal, Adoration, etc. Also there is the priest in relation to: Prayer, the Breviary, the Rosary, and of course the Holy Mass. Likewise the priest as Confessor, Intercessor, Son of Mary, etc.

All the chapters are brief and readily lend themselves

to meditation not only for priests and religious but also for laymen and women who will gain herefrom a great increase of understanding of both their priests and the Eucharistic Lord. Besides the book should be particularly encouraging to young men who are seriously considering the giving themselves as other Christs, to be Keepers of the Eucharist, and that not only in the beautiful temples already built, but in far distant lands and humble chapels still unbuilt where the Divine Master longs to go and stay if only there can be a Keeper of the Eucharist.

W. J. O'SHAUGHNESSY, S.J.

## *Notes*

AT this year's meeting of the Catholic Truth Society of England, its new Chairman, Msgr. Canon Colingwood, stated unless the Catholic community of the country were prepared to give greater financial support to the organization it would be necessary to raise the price of pamphlets or limit the number of publications. Either of these alternatives should be avoided. The Catholic Truth Society deserves to be sustained liberally, because its efforts to print and distribute pamphlets of a high order have been outstanding.

Cardinal Griffin, who presided, praised the work of the C.T.S., and stressed the vital need of spreading the truth. There were thousands of people in the country who doubted the very existence of God. His Eminence said he hoped the day would come when C.T.S. pamphlets could be given away free.

To his offer of a catechism, published in German, at Buffalo in 1862, a Librarian of a midwestern College added the following statement: "If you have no copy of the book, please let me know, and I shall send it to you for your collection of German Catholic Americana. I am happy to keep your project in mind and whenever I find a book or pamphlet that I think should be in your collection, I shall always make it a point to offer it to you rather than preserve it as a single item of interest locally. Logically your collection should be the place where all such items should find a permanent home."

The view expressed by this Librarian should be adopted as a policy to be observed, not alone by Librarians, but also individuals. On the other hand Libraries too should specialize to an extent demanded by local circumstances of a historical or cultural nature.

There has come from the Government's press a pamphlet, prepared and released by the House Committee on Un-American Activities. It presents to readers, according to the title, "One hundred things you should know about Communism in the United States."

The brochure is intended to be "The first of a series on the Communist's Conspiracy and its influence in this Country on religion, on education, on labor and our Government." We presume copies may be obtained from members of the Committee or through the courtesy of some other member of the House of Representatives.



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*Social Justice Review* (indexed in *The Cath. Periodical Index* and *The Cath. Bookman*) is published by the Central Bureau.

Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 26 Tilton St., New Haven 11, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

### Central Bureau of the Central Verein

3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

## STATE YOUTH CONFERENCES

THE National and State officers of the CCVA have through the years recognized the need of developing active Youth Sections, to work side by side with and gradually to initiate young members into the work of the men's and women's national and state federations. The occurrence of two World Wars has, however, disrupted particularly the young men's organizations, with the result that each time a new start has had to be made. Moreover, unsettled, even though prosperous economic conditions, and the drafting of young men for military service interfere with a concerted plan for youth activities in our organizations even at the present time.

In spite of obstacles and some lack of continuity in the CV's Youth Program, the officers, spiritual directors and youth chairmen in nine State unions have carried on successfully, particularly since the conclusion of World War II. Information available at the present time shows that youth programs were conducted at this year's Conventions in Texas, Arkansas, New York, Missouri, Pennsylvania and Minnesota while attention was also devoted to the Youth Sections at Conventions in Illinois and Connecticut earlier in the year. The Kansas Branch, which convened on October 26 has an active Youth Section. What is needed now is the development of solidarity and unity in the youth programs of the CCVA.

The Catholic Youth Union of Arkansas this year conducted its First Annual Convention in conjunction with the State Conventions of the CU and NCWU in Subiaco. The Union has for some years sponsored a program of religious formation, public speaking, craft work and a more Christian kind of recreational and so-

cial activity for young people, all designed to instruct and guide young men and women for gradual participation in Catholic social action. The Rev. Victor Beuckmann, O.S.B., the CYU's Spiritual Director, was elected Second Vice-president and Youth Chairman of the Cath. Central Verein at this year's national Convention in Milwaukee. Officers of the CV's State and District youth sections should correspond with or contact Fr. Beuckmann at Subiaco Abbey, Subiaco, Arkansas.

The Catholic Youth Organization of Texas conducted an outstanding Catholic Press Exhibit at this year's meeting of the Cath. State League in Weimar on July 12-14. The affiliated youth groups cooperated with a group of Seminarians in this instance, to produce what was an outstanding feature of the Convention. A number of separate youth meetings also convened at Weimar.

A feature of the New York State Convention conducted in Schenectady was the Youth Conference conducted on the evening of the first day, September 4. On this occasion seven local young men and women addressed the assembly on various phases of the general theme, "The Spiritual Defense of America." A very successful Youth Conference was conducted in conjunction with the State Conventions of the CU and NCWU of Missouri in Ste. Genevieve, on September 12-14. In the evening of Sunday, September 12, a number of priests and young men and women addressed a large conference of delegates and visitors on the general theme, "The Role of Youth in Combating Secularism." Rev. Francis Auer, Pastor of Immaculate Conception Church, Jackson, Mo., is Spiritual Director of the Youth Section, CU of Missouri.



The discussion of the Youth Question and the activities of youth units were an integral part of the Minnesota State Convention conducted in St. Paul on September 26-27. In Pennsylvania also, one of the sessions of the Convention conducted in Philadelphia was devoted to an account of Volksverein youth activities; the principal speaker was Mr. James P. O'Donnell.

The programs described show promise of giving new life to the Youth Section of the CCVA and thus aiding to initiate and incorporate our young people into the oldest organization of Catholic laymen and women in America, whose glorious traditions in behalf of Catholic Social Action must be carried on in newer and greater accomplishments.

### *Bureau's Relief Program*

MOTHER Charity apparently has gone on a vacation. At least, so it appears, because gifts intended for relief purposes are, as far as the Bureau is concerned, few and far between. But the need for aid continues.

Most Rev. Bishop Muench, Papal Visitor in Germany, has written that it was necessary to pay greater attention even than here-to-fore to the needs of the refugees. The de-valuation of the currency was extended also to the funds of charitable institutions and agencies; having suffered the loss of 90% of all available funds, there is virtually no money left to help the destitute people referred to.

In addition, the prisoners of war returning from Russia are found to be in a pitiable condition upon their arrival. They are in a state of physical exhaustion and clad in rags. Hence the call for woolen goods has increased, because any clothing the refugees may have had upon their arrival in Western Germany is also by this time worn out.

What we have learned from letters is substantiated by a recent communication issued by CARE. "A great need still exists in Europe for CARE Textile Packages," the organization's representative reported on his return from a journey undertaken to survey conditions over there. Hence, CARE reminds its friends: "A woolen textile package containing enough all-wool fabric to make a man's suit or a woman's coat can be of major assistance to European families in combating textile shortage."

Let us add that knitting wool packages are also particularly welcome in Germany and that many a mother or superior of an institution has written the Bureau that the knitting and crocheting needles would immediately be applied to making pull-overs and mittens, articles long unknown in countries in which for almost six years all wool was requisitioned for use of armies.

From a small town, near Aachen, the Pastor writes that the contents of the FOOD packages sent by the Bureau had made it possible for him to distribute gifts to some poor and ill people of his Parish. People, he says, "whom no one else makes happy." The most happy one, he continues, "was an old lady, the mother of a Priest in a neighboring parish, ninety-four years old, to whom I gave some coffee and a tin of meat. She was at one time quite wealthy, but has lost almost ev-

erything through the war. You must know, that here in the Ruhr the battle front continued for three months and hence the war has left very heavy scars. My dear Confreere also has lost everything."

The writer also tells us that on account of the currency reform "they have once more been made very poor." It is now possible to buy some things, "but now we have no money." This particular Priest was obliged to serve in the army for five years; towards the end he became a prisoner in Russia. But, he writes, "all this is past and in spite of malaria and tuberculosis, I am still alive and although my linens and clothing are not what they should be, I manage to get along and discover others who have still less and who, nevertheless, continue to live."

Having acknowledged receipt of three packages of cotton goods, Sister M. Duranta, Superior of Saint Vincent's Home and Orphanage, at Dortmund, an industrial city surrounded by coal mines, expresses her astonishment regarding the contents of the consignments sent her: "Even the precious thread and the needles were there." "But," so we are told, "the Sisters were overjoyed because of the thought we are no longer alone in the battle with want. We are grateful for any assistance you may extend to us, and will greet with joy and gratitude any further consignment you may be able to send us before long."

To an acknowledgment of receipt for two food packages and one containing cotton goods, Sister Afra, of the Home for small children at Neunkirchen, near Cologne, writes:

"I thank you wholeheartedly for these gifts, because I am now in a position to alleviate cases of extreme want. You can't imagine what joy a package from America causes. In our Home for children (196 little ones) even the smallest gift is most welcome, because we must rebuild the Home which suffered from several bombardments. In consequence, there was nothing left of the inventory."

"It is hardly necessary for me to assure you that the articles of food you have sent me are deeply appreciated, since I am in the seventy-fifth year of my life. They are a genuine restorative." Thus writes a priest, Archdeacon, Professor K. an exile, who tells us he had not seen for years some of the good things contained in the package he receipts for; as for instance: coffee, cocoa, bouillon, flour of best quality, and, in addition, chocolate and soap. They appeared to him, he writes, "a fine sight."

Announcing the receipt of "a wonderful package of baby food, which I distributed among several refugee-families with babies," Dr. Martha Krause-Lang, of Oberammergau in Bavaria, states: "One of the father's, to whom I sent ten tins, formerly a high school teacher in the Sudeten, and a refugee who cannot find employment, was exceptionally touched. He wrote that his wife should have wished to save the tins for the winter,



when they would probably be able to buy but little, but the baby liked the first tin so much, they continued the use."

It is from the Archepiscopal Collegium Marianum at Neuss, on the Rhine, the Rector thanks us for a number of FOOD packages: "Your help has provided us with a happy surprise. It is all the more appreciated, since our Institution now harbors about one hundred and thirty boys. Moreover, most of the food products are still rationed, although the currency underwent a change on the 20th of June. Hence, I am grateful for your intention to help us also in the future."

We have not been told of any Catholic community or large parish in our country having adopted a German community devastated by war or overcrowded with refugees from the East. Swarthmore in Pennsylvania has done just that. Under the leadership of the students of Swarthmore College, residents of the town "adopted" the people of Stade, Hanover, by sending them 3,700 CARE packages containing over 81,400 pounds of food.

We have the assurance of a priest that the two CARE Packages intended for two old ladies represented an act of charity "that cannot be over-estimated." They are most happy because of all the fine things discovered in the packages. Before all, my old blind aunt shed many tears of joy and gratitude. At the request of the two ladies, and in their name I thank you from the bottom of my heart. May He, who rewards what is done to his poor requite this act of charity."

From the Seminary of the Archdiocese of Cologne came a letter assuring us that the soap we had sent to the institution "came at a most opportune time." This soap was donated by Perpetual Help Medical Mission Unit at St. Louis, Missouri.

### *Large Consignment of Clothing Shipped Out*

ONCE more the Bureau has shipped a large quantity of wearing apparel to Missions, among Indians, Negroes and Mexicans. No less than seventy-two bales of clothing and twenty-six cartons of shoes, of a total weight of 9,910 pounds, were forwarded by freight to Missionaries in South Carolina, Georgia, Wisconsin, Minnesota, North and South Dakota, Montana, Wyoming, Idaho, Texas and New Mexico.

Not taking into account the cost of packing (labor and material), the shipment represented an outlay of \$364.86 paid for freight charges alone. Our readers are made aware from time to time of an increase in freight rates; not many of them may know from experience to what extent the cost of freight shipments is affected thereby. Thus, all along the line an institution such as the Bureau is made to feel "the high cost of living," due to the depreciation of currency and other factors of an inflationary nature.

## *Three State Conventions Pennsylvania*

DELEGATES of twenty-five affiliated units attended the sessions of the Fifty-eighth annual Convention of the CV of Pennsylvania conducted in Philadelphia on September 25-27. Co-Chairmen of the local arrangements Committee were Mr. Charles Gerhard and Miss Emma Moors. State President Jos. J. Porta presided at the separate meetings of the men delegates. The days events began on Saturday evening with a program honoring the late Rev. Theodore Hammeke, organizer and benefactor of the Volksverein of Philadelphia. Rev. Frederick Hoeger, C.S.Sp., Spiritual Director of the Philadelphia unit of the CV, spoke on the deeds and spirit of Fr. Hammeke, which were incorporated in the organization and in the structure, the Volksverein Hall.

The solemn Highmass, officially opening the Convention, was celebrated in St. Peter's Church on Sunday by Rt. Rev. Msgr. Henry E. Koenes. Among the clergy present in the sanctuary were Rev. Joseph Osthimer, Rev. Henry J. Steinhagen and Rev. Paul Huber, O.S.B. Rev. F. X. Roth, O.S.A., delivered the sermon, having chosen as his subject "The Greatest Danger of the Hour—atheistic Communism." The speaker pointed out that the triumph of Communism can only be met by a positive and organized program of Catholic Action. Fr. Roth also appealed in the name of justice for the release of the thousands of German prisoners of war, still held in France and in Russia.

Following the church services, a delegation of men and women visited the tomb of Venerable John N. Neumann in Philadelphia, fourth Bishop of Philadelphia. Rev. Albert Waible, C.S.S.R., Vice-postulator of the cause of Bishop Neumann, delivered a short address, and asked all to pray for the canonization of the late venerated Bishop of Philadelphia.

The speakers on the program at the noon luncheon on Sunday were Mother Anna Dengel, Superior Medical Mission Sisters; Mrs. Catherine Higgins, and Rev. Paul Huber, O.S.B. Rev. H. J. Steinhager served as chairman. State President Jos. J. Porta delivered his annual Report on this occasion. He also spoke at the Civic Meeting conducted in the afternoon, and asked for a rejuvenation of the CCV in Pennsylvania and the formation of additional credit unions among the branches.

At the Civic Meeting, Rev. Vincent J. Brosnan, Director of German Relief, NCWC, of New York, described from his experiences in Europe the continued need of war relief in Germany. Mr. David Goldstein, of Boston, told the same audience that the lack of success of the Hague Tribunal, the League of Nations and the present United Nations organization is due to their Godlessness. There never has been a day when the need of propagating the Faith has been greater, but the world is searching for peace while straying from the Prince of Peace, Mr. Goldstein stated. Mrs. Rose Rohman, President of the NCWU also addressed the Civic meeting; she called upon women and mothers to assume the duties present conditions call for, both in the home and in civic life.

Business sessions of the men delegates were held on Monday morning and afternoon. Two speakers addressed the sessions: Rev. Jos. Dirvin, C.M., described



the activities of the Catholic Action Guild of German-town; Rev. D. J. Comey, S.J., of St. Joseph's College, spoke on the relations of management and labor at the present time.

On Monday evening, separate sessions were held on Credit Unions, the Maternity Guild and Youth Activities. Fr. Jos. J. Schagemann spoke fascinatingly on the Maternity Guild Apostolate. Mrs. Mary Filser Lohr, of New York, spoke at the women's meeting on the work of the European Infant Clothing Campaign, conducted by the NCWU. Rev. Edw. Van Dyke, O.Praem, of Philadelphia, President of the Institutional Cooperative Association, served as moderator of the Credit Unions session; the need of organizing more parish credit unions was emphasized. James P. O'Donnell reported on the Volksverein youth activities, and Miss Marie Gerhard read a paper on work with young people in St. Mary's parish, Manayunk.

The following officers were elected by the men's section: President, Jos. J. Porta; First Vice-president, John Malthaner; Second V. P., Charles Gerhard; Recorder, Jos. Lonsdorf; Corres. and Finan. Sec., Eugene Phillips, and Treasurer, John Mroshinski.

Rev. William Koenig, of Catasauqua, is Spiritual Adviser of the CCV of Pennsylvania.

### *New Jersey*

The problem of industrial unions controlled by Communists and the remedy for this condition, was the subject of an informative address by Rev. Theodore Openacker, of Perth Amboy, N. J., at the Open Forum conducted in connection with the Fifty-fourth convention of the Central Society of New Jersey, on October 3. The event was held in St. Michael's Parish Elizabeth, New Jersey, of which Rev. William Heimbuch, Spiritual Director of the men's State organization, is Pastor.

Fr. Openacker stated there are approximately 40,000 official members of the Communist Party in industrial unions, for the most part in organizations of the CIO in our country. These exert a powerful influence in favor of policies at variance with the true interests of our country. As a remedy for this situation the speaker advocated the enlargement of those in existence and inauguration of more workers' schools where public speaking, parliamentary procedure and Catholic ethical principles are taught to union members. This will give the knowledge necessary to oppose intelligently the domination of unions by Communists, Fr. Openacker stated.

The high Mass, officially opening the Convention was celebrated in St. Michael's Church on Sunday morning. Rev. David Bulman, C. P. delivered the sermon on the theme "The Lay Apostolate and Catholic Action." The earnestness and sincerity of the speaker conveyed a message to all present regarding the important duties of the laity at the present time.

Mr. Charles Kraft, honorary President of the Central Society, presided at the business session of the men, in the afternoon in the absence of President Donahue, who was ill. A number of interesting reports were submitted. Other members of the clergy present at the convention were Rev. Gregory Schramm, O.S.B., and Rev. Paul Huber, O.S.B. The latter, Spiritual Director of

the NCWU of New Jersey, spoke to the women on the Encyclicals, starting with those of Pope Leo XIII. The speaker discussed also various parts of the women's program.

Most Rev. James A. McNulty, Auxiliary Bishop of Newark, attended the open forum meeting in St. Michael's Parish Club House on Sunday evening. He also addressed the delegates and visitors.

As indicated on the Convention Program, it was the sixth State Convention held in St. Michael's Parish in the history of the Branch. Five other meetings were held there: in 1897, 1904, 1919, 1930, and 1938.

### *Minnesota*

The outstanding charity and generosity displayed by the organizations and members of our Minnesota Federation for the aid of the needy in Europe since the conclusion of World War II is well known, particularly in the CCVA. This work is epitomized, as it were, in the record of Assumption Parish, St. Paul, Minnesota, of which Rev. John Stelmes is Pastor. At this year's Convention conducted in St. Paul on September 26-27, the exact figures were not disclosed but it became generally known that Assumption Parish, duplicating its program following World War I, has furnished a tremendous amount of material relief and also aided a considerable number of young men studying for the priesthood in Germany. Prior to his sermon at the opening Convention highmass Most Rev. Peter W. Bartholome, of St. Cloud, read a message from Most Rev. A. J. Muench, Papal Visitor in Germany, expressing thanks for all the parish had done for the cause of charity in Germany.

The Minnesota Convention opened with the Pontifical Mass celebrated on Sunday, September 26, by Most Rev. James J. Byrne. In his sermon, Bishop Peter Bartholome spoke of the great need today of inculcating Catholic principles in the education and training of youth. He sharply criticized the youth programs which are based on empty secularistic slogans, proceeding from a purely mechanical, materialistic philosophy, such as are often advanced by those endeavoring to combat "juvenile delinquency." One of the Resolutions adopted at the Convention likewise called attention to the great need of youth training through the instructions of the Church and the guidance and example of parents, so that young people may grow into Catholic men and women well fitted to enjoy both material well-being on this earth and their eternal happiness with God at the conclusion of this earthly sojourn.

The Civic Forum conducted on Sunday afternoon was devoted also to the Youth work sponsored by the State organization, through a special committee under the chairmanship of William A. Boerger, of St. Cloud. A number of addresses were delivered, and demonstrations and reports of activities engaged in by the youth themselves were submitted. There was also a display of garden fruits and vegetables raised by the young people. His Excellency Bishop Byrne, spoke briefly, reiterating the thoughts presented by Bishop Bartholome in regard to the education and guidance of youth; he also conveyed the greetings of Most Rev. John G. Murray, Archbishop of St. Paul.

Committee meetings of the men delegates were held



on Sunday afternoon and Monday morning. Reports were submitted and sessions of the Resolutions committee conducted. President Michael Ettel gave an account of the past year's work, the Milwaukee Convention and also outlined plans for the current year. Secretary R. G. Baetz and Treasurer W. Gerlach, and a number of standing committee likewise submitted reports.

The Resolutions adopted were for the most part based on those of the National Convention, but a number of local problems were considered in additional statements. Among these was the one on "Our Youth." Five recommendations were also submitted to the Convention and accepted after general discussion: 1. To reject any voluntary increase in per capita tax to the CCVA, until other State Federations show an ability and willingness to assume their equitable share of the annual expense budget; 2. To appropriate \$500 for the support of the Central Bureau, and to inaugurate a drive to raise an additional \$1600 during the fiscal year, in cooperation with the women's Union of Minnesota; 3. To continue the collection of clothing and funds for German and Austrian relief, and to appropriate \$500 for this purpose; 4. To give \$100 for the Peter's Pence collection of the CCVA; 5. To send two delegates, in addition to the President of the CV of Minnesota, to the 1949 Convention of the CCVA in San Francisco.

At the Sunday afternoon session, a detailed report on the collection of food, clothing and funds for German relief in Minnesota was submitted by Mr. R. G. Baetz. Baroness von Guttenberg, of Munich, President of the Catholic Women's Charity Federation of Munich, described conditions in Germany, and asked for continued sympathetic interest and aid for the suffering people in central Europe.

The officers elected toward the close of the Convention were: President, Dr. Gordon F. Tierney, Hastings; Vice-president, B. J. Spohn, Richmond; Finan. Sec., R. G. Baetz, St. Paul; Rec. Sec., Jos. B. Korte, Minneapolis; Treasurer, W. P. Gerlach, St. Paul. Executive Committee: M. F. Ettel; S. G. Schwarzbauer, Alphonse J. Matt, William A. Boerger, Carl J. Fischer; Marshall, A. J. Herriges. Elected delegates to the 1949 Convention of the CCVA in San Francisco were Michael F. Ettel and Joseph Matt.

The Convention of the Catholic Aid Association of Minnesota opened on Tuesday morning, September 28.

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Serious minded men, whether of the clergy or of the laity, are usually favorably impressed by our annual Convention. A Monsignor, greatly esteemed by us, has assured us in a letter written not long after that event:

"I found the CV Convention in Milwaukee very interesting and inspiring, as well as instructive. I have never yet regretted attending one of these occasions. They have much the same effect on me as a spiritual retreat. To witness the zeal and enthusiasm of those fine Catholic laymen for the cause of Christ and his Church always makes a better priest of me."

We had a similar opinion expressed some years ago by a pious old Franciscan who, at the close of an inspiring State Convention, told the delegates he thought the Convention as valuable as a retreat.

## DECLARATION OF PRINCIPLES

Adopted by the Ninety-third Convention of the  
Cath. Central Verein of America in Milwaukee,  
Wisconsin, August 21-25, 1948.

### *Peace Delayed* (A Spirited Rebuke)

Almost immediately Germany and Japan had been vanquished, in 1945, many governments issued postage stamps commemorating what they believed to be the advent of peace. Three years later, peace is in so precarious a condition that Germans and Austrians at least dare not even dream of it. This holding of peace in abeyance is almost without parallel in history. It is as devastating as war itself. Such is evidently also the opinion of Pope Pius XII, whose utterances on the subject the Milwaukee Convention of the Central Verein quotes at length in its Declaration on Peace.

With the exception, perhaps, of the long-drawn-out negotiations toward the end of the Thirty Years' War, that finally culminated in the Peace of Westphalia, history does not record another instance of such a monstrous delay of peace as that witnessed at the present time. It is a disgrace to our highly eulogized culture that powerful victor States fight out their rivalries while nations suffer and die. Pope Pius XII, in an encyclical on peace, as well as in numerous addresses, has reminded mankind of this deplorable fact and has pointed out the underlying causes of the present-day ills.

In his Christmas message of 1947 the Holy Father called to mind the Westphalian peace of three hundred years ago which, although far from being a just peace, at least ended the devastating warfare which had lasted thirty years (1618-1648). "The year 1648," the Holy Father said, "brought at last the message of peace, the dawn of restoration. Pray and work to obtain from God the grace that the year 1948 may be for wounded Europe and for the nations torn by discord, a year of rebirth and of peace. So pray and work that after the rout of the spirit of darkness, the Angel of the Bottomless Pit, the sun of justice may rise over the world, Jesus Christ our Lord, to whom be honor and glory in time and in eternity."

Communism is, undoubtedly, one of the tools of the Angel of the Bottomless Pit, "the enemy of truth, the fomentor of hatred, the denier and destroyer of all sense of brotherhood, who believing his hour is nigh uses everything at hand to hasten it . . ."

But, as the Holy Father clearly sets forth, Communism and its destructive activities are by no means the only manifestations of the Evil Spirit. "When faith in God, the Father of all men, begins to grow dim," says the Holy Father, "the spirit of brotherly union also loses its moral foundation and cohesive force. And when the consciousness of a society embracing all men, as wished by God, and which includes reciprocal rights and duties, determined by fixed norms, begins to die out . . ." nations and statesmen no longer understand the language and the wishes and needs of other nations and statesmen. We then "see selfish appetites getting the better of sound reason, and the cruel tactics of oppression and violence prevailing over loyal understanding and mutual respect and the utter disregard



for consequent evils, to the detriment of the active maintenance of public welfare." And we witness "the struggle of all against all, a battle which knows no other right except that of the strongest," and other deplorable "developments of national and international conflicts."

Indeed, the solemn words of admonition in the Holy Father's Christmas message are not merely a call to a crusade against Communism. The admonitions and warnings are addressed to all nations. He surely has others in mind besides Communist Russia when he expresses sympathies for the exiled and homeless and the prisoners of war still deprived of liberty and vainly hoping that a measure of respect be granted their human dignity.

"If all honest men," the Holy Father says, "were to unite together, the victory of the brotherhood of men would be quickly realized and along with it the rehabilitation of the world. Such people already constitute a strong element of public opinion, and show that they possess really human instincts, with political wisdom as well."

"But there are others just as numerous, whose mere word has considerable weight in hastening or impeding the peace of Europe—the necessary initial step toward world peace—and who follow a course directly opposite. Are they afraid, perhaps, that if Europe were to recover, regain her strength, and become conscious once again of her Christian mission, she would wish to rid herself of the deadly germ of atheism and rebellion and live a life of her own, free from unhealthy foreign influence?"

No one claiming to be a follower of Christ can keep aloof and withhold his aid in these times of decision. "In the day of battle," the Holy Father says, "your place is in the vanguard, fighting at the front. The timid and those afraid to come out in the open are very close to becoming deserters and traitors. He is a deserter and a traitor who would give his material support, his services, his talents, aid or vote to parties and to forces which deny God, which put might in place of right, and threats and terror in place of liberty, which make of lying opposition and incitement of the masses to revolt so many weapons of their policy, thus rendering national and international peace impossible..."

### *Obstacles to Peace*

A growling volcano—such is an accurate description of the world crisis as manifested in the tension between the East and the West, now approaching a showdown.

Helpless and confused, many millions of the common people are watching the political moves of Governments, clinging to every shred of hope that a new catastrophe may be averted. But the Governments themselves are scarcely less confused and helpless than the people, and pin their hopes on some fortuitous development that may, somehow and sometime, bring a change for the better. But nowhere, except at Vatican City, is there evidence of constructive statesmanship, capable of channeling the worldwide yearning for peace into the service of a genuine, practical peace policy.

In view of the setbacks which Russian prestige and power have suffered in recent months, one might have

expected that Western diplomacy would have made common cause with the peace yearnings of the vast majority of the nations, scattered over the globe, in order to take advantage of the situation to inaugurate a worldwide peace movement. That would not have called for a policy of appeasement, but would have confronted the power-politicians in the Kremlin with realities they could not have failed to comprehend. Instead, Western policy-makers have been attempting—with the possible exception of the Marshal Plan—to meet the Moscow power politics with weapons of Western power politics, with the result that the struggle is constantly leading to new impasses pregnant with disaster.

A third world catastrophe, whatever the outcome, would not bring order and tranquility and liberty and enduring peace either to devastated countries and decimated peoples or to the less battered victor nations. Superiority of physical forces alone has never led to these desirable results. The strong nation is overcome by the stronger, powerful alliances succumb to even more powerful international combines, regional blocs are smashed by continental blocs. And the last things are always worse than the first.

Even in the Second World War continents were arrayed against continents, and if a third world war should find the teeming millions of hitherto submerged nations swept to the surface by the worldwide tidal-wave of revolution we will witness a titanic struggle that will inaugurate a new era of world history, an era even more chaotic than the present one.

The nations of the world, therefore, would do well to heed the words of Pope Pius when he says in his encyclical "Optatissima Pax" (Dec. 18, 1947): "Let all remember that the aggregation of evils which we have had to suffer in past years has fallen upon humanity principally, because the divine religion of Jesus Christ, which upholds and promotes mutual charity among citizens, peoples and races, does not regulate, as it should, private, domestic and public life. If hence, by reason of this estrangement from Christ, the straight road has been lost sight of, it is necessary to return to Him in public life as well as in private life; if error has dimmed minds, it is necessary to return to that Truth which, being divinely revealed, indicates the way that leads to heaven! If, finally, hatred has brought forth deadly fruit, it is necessary to kindle anew that Christian love which alone can stamp out so many mortal plagues, overcome so many frightful perils, sweeten so much bitter suffering."

History shows conclusively that the threat of meeting force with force is no better guarantee of the preservation of peace than the ancient alluring maxim: "If you want peace, prepare for war." By using this treacherous advice, professional militarists have inaugurated countless armament races, until powerful States faced each other armed to the teeth across frontiers bristling with fortifications and armaments. But instead of preserving peace as a result of armed preparedness, the ultimate outcome was one war after another.

It will be well not to permit sentiment and anxiety to becloud the issue. The fact is that in "peace-loving" countries too, strong forces are at work, forces that would welcome a new war and the many opportunities



it would offer to those selfishly seeking profits and careers. And they readily find spokesmen in the press and the radio who are adepts in arousing and misleading public opinion with the old slogans.

Although not inclined to join in the wild ranting of leftist politicians, we nevertheless believe it to be a moral obligation to warn against attempts to exploit the precarious international situation for purposes of domestic policies and partisan politics, and for the aggrandizement of insatiable Big Business and an ambitious militarism. Such a warning is all the more necessary at a time when the domestic situation, too, is far from being satisfactory.

It would be presumptuous on our part to attempt the formulation of concrete proposals for the solution of the dangerous international problems. However, we make our own the plea of Pope Pius XII for a return of the nations to the moral law and the teachings of Jesus Christ as fundamental prerequisites of a just and lasting peace, and proclaim our firm belief that such a peace can never be achieved by mere power politics and war.

(To be continued)

### *Forty Years of Service*

FOR a few hours on Saturday evening, October 16, the prophet did seem to amount to a little something in his own fatherland. At least, he was made to feel as if it were so.

Without revealing their intention to him the officers of the CU of Missouri and the State Branch of the NCWU decided to tender a dinner to the Director of the Central Bureau, largely in recognition of the fact that he has devoted forty years of his life to this institution. A further consideration that he was entering on a new year of his life, begun in 1863, gave impetus to the kind intentions of a group of men and women who had set their heart on commemorating both events. Moreover the assurance of his Excellency, Archbishop Joseph E. Ritter, they could count on his presence on the occasion, encouraged them to carry out their plans.

Some forty people met in the French Room of the Sheraton Hotel in St. Louis on the evening of the day referred to and did what they could to make the celebrant feel he deserved the honors so plentifully supplied by the assembled members of our organization and the speakers. In fact the latter, Most Reverend Archbishop Ritter, Very Reverend Monsignor A. T. Strauss, and Reverend Father Wempe, not to say anything of the toastmaster, Mr. Cyril Furrer, created embarrassing moments for the man about whom they spoke. Finally, the Archbishop read a communication addressed to the Director of the Bureau by the Apostolic Delegate, Most Reverend Amleto Giovanni Cicognani, advising him that the Holy Father had bestowed upon him, the members of his family, and all those participating in the event, His Apostolic Blessing.

The organizations participating in the event added to their demonstration of kindness a valuable gift, an illustrated work on 'The Madonna in Art.'

The man thus honored felt and said that he had

been praised beyond his merit. He believed that any honor that came to him should be shared with others, particularly, his co-workers in the Committee on Social Action of the CV and the Central Bureau itself. It is hardly necessary to add that the participation of Archbishop Ritter was highly appreciated by every participant in the event.

### *Jubilees*

THE occasion of three-score years of service to the Church, to the parish, the community and the cause of Catholic social action was observed by the St. Peter Claver Aid Society of Sheboygan, Wisconsin, on Sunday, September 12. The day's events began with Mass and corporate reception of Holy Communion by the members. About 200 members and friends attended the banquet and program conducted in St. Peter Claver the parish hall in the evening.

The principal speaker, Judge Roland J. Steinle of Milwaukee, gave an interesting account of the Church's work for the spiritual and social welfare of mankind down through the centuries, refuting rather convincingly the claim of the enemies of religion that the Church is not interested in the material welfare of her members. Another speaker, C. E. Broughton pointed out that in scanning the names of members of the honored Society, he noted they were also among the most outstanding citizens of the community. Others who spoke briefly were: Rev. Robert Hoeller, Pastor of St. Peter Claver Church; Mr. Jos. Holzhauer and Mr. August Springob of Milwaukee, Mayor Sonnenburg of Sheboygan, Mr. Ed. C. Stahl, President and Mr. Peter Mannebach, honorary President of the Society.

The only surviving charter member, Mr. August Pohl, ninety-two years of age, was a guest of honor.

The completion of fifty years of service to the Church, the Catholic school and the civic community, and of benefits to members through their united efforts in time of sickness and distress during a half century, is an event worthy of commemoration. This is the distinction attained by the St. Michael Society, of St. Mary's Church, Westphalia, Texas. The event was fittingly observed in the Texas community on Sunday, October 3.

The members attended Mass and received Holy Communion in a body, together with the officers of the Catholic State League, in the morning. The holy Sacrifice was offered for the living and deceased members of the Society. In the sermon, Rev. Robert Schertz, gave a brief history of the organization and commended the members for the Society's record of service for the love of God and their fellow men. The speaker also described the benefits of affiliation with the Catholic State League, which unifies the individual and group efforts of small societies in the larger and stronger State-wide organization.

The celebrant of the Mass was Rev. Edw. Rabroker, of Assumption Church, Waco, a grandson of the first settler of Westphalia. In the afternoon the members of the jubilarian Society joined with other delegates and visitors who attended the Central District meeting, conducted in St. Mary's Hall.



## District Meetings

### St. Charles

WHAT has become an annual event, Catholic Day, sponsored by the St. Charles District League, CU and NCWU of Missouri, was this year conducted in St. Vincent's Parish, Dutzow, Mo., on Sunday, October 3. The spacious and beautiful parish grounds, located on a plateau overlooking the town and the surrounding farming country, combined with the beauty and invigorating atmosphere of a cool fall Sunday provided an ideal setting for the event.

The solemn Highmass celebrated on an out-door altar was read by the host Pastor, Rev. B. J. Scheffer. The sermon was preached by Rev. George Haukap, of O'Fallon, Mo.; he emphasized the importance of praying the Rosary during October, and related in an impressive manner the story of the apparitions of the Bl. Virgin Mary at Fatima in 1917.

The noon luncheon was served in the parish school basement. The afternoon meeting was under the chairmanship of Mr. Alphonse Ell, President of the St. Charles District, CU of Missouri. The addresses were devoted to the theme of Religious Vocations. Rev. Victor Suren discussed "The Rural Home and Vocations," pointing out that the more settled, undistracted atmosphere of the country should be the cradle of vocations to the religious life. Mr. Ray McCarthy of the Serra Club, St. Louis, spoke on "A Laymen's Attitude toward Vocations". He urged parents to foster, and not to discourage, vocations to the religious life for their children. Mrs. Rose Rohman, President of the Natl. Catholic Women's Union, spoke briefly. She said that Catholics of the rural area should consider providing a home and employment for one or more Displaced Persons, or a DP family, thus following our Lord's admonition that we shelter the homeless. Mrs. Rose Mersinger, President of the NCWU of Missouri, spoke of the need for continuing the Infant Clothing Drive conducted by the national organization.

The closing services consisted of recitation of the Rosary and Benediction; the celebrant was Rev. John Girse, St. Peters, Mo. The District League of the NCWU conducted a display of Mission articles in the school basement. Quite a number of visitors, particularly officers and members of the CU and NCWU of Missouri from St. Louis attended the Catholic Day program.

### Central District, Texas

Quite a large gathering assembled in St. Mary's Hall, Westphalia, on October 3, for the District League meeting of the Catholic State League. Earlier in the day, many of the delegates and visitors had attended the Golden Jubilee celebration of the St. Michael Society.

President H. Bockhold, after extending a welcome, read the names of the charter members of St. Michael Society, and those who were admitted during the first year—1898. One of the members, Martin Roessler, is still living; a few of the members enrolled during the first year responded to the call. President Bockhold presented a detailed history of the jubilarian Society. Interesting comments were added by Rev. John Geiser, Rev. George Duda, Rev. J. J. O'Reilly and Rev. Ed-

ward Rabroker, the latter a grandson of the first settler of Westphalia.

Addresses were delivered by officers of the Catholic State League. Mr. Jos. A. Kraus, President of the League, gave a convincing account of the need for Catholic organizations, such as the CSL. Mr. Herman Jaekle, representative of the Insurance Branch, congratulated the St. Michael Society and urged continuation of its good work. Mrs. Frank Scheffer, of the NCWU of Texas, gave an account of her organization's work in behalf of missions and for European relief.

Officers elected for the District were: President, Mr. George Schroeder, Tours; Secretary, Mr. A. Kasberg, also of Tours.

### St. Louis

The District League's October meeting convened in St. Francis de Sales Parish. Rev. Aloisius Wempe, Pastor, gave an informative account of the activities of the Catholic Central Verein, the CU of Missouri and the District Leagues in the State. He pointed out that these organizations are engaged in a wide variety of activities, but all are united in the one common cause, Catholic Action. Fr. Wempe also spoke of the work engaged in by the different parish units, pointing out that these should work locally but also interest themselves in affairs of the State and National organizations. In this way all organizations and individuals benefit from the varied, constructive activity of all others.

The speaker also commended the magazine "Social Justice Review," published by the Central Bureau, stating that all who read this monthly would thereby gain a thorough knowledge of their religion and a better appreciation of it.

President A. H. Starmann gave an interesting report on the State Convention held in Ste. Genevieve. Mr. Arthur Hanebrink announced the dramatic production for the benefit of the CU of Missouri would be presented in Our Lady of Sorrows Hall on November 14, and in St. Engelbert's Hall on November 28.

## Miscellany

IT became known at the Philadelphia Convention of the CV and NCWU that the Rev. Fr. Charles F. Moosman was attending the fortieth event of this kind. Retiring and unassuming as he is, he nevertheless exerts a sustaining influence on our movement, particularly in Pittsburgh. Father Moosman is before all opposed to the spirit of worldliness and the secularization of private life. All of his influence is directed toward encouraging and developing personal sanctification as the necessary pre-requisite of any genuine reform of society.

One of the actions of the Milwaukee Convention of the CCVA and NCWU was the bestowal by the assembled delegates of Spiritual Bouquets upon two veteran members of the CV, members also of the Social Action committee of the CV: Messrs. F. P. Kenkel and Joseph Matt. The offering consisted of a large number of Masses, holy communions and prayers intended to implore God's blessings on the labors of these two laymen who have given their service to the cause for many years.



In recognition for his many years of service to the women's organization the Natl. Catholic Women's Union conferred on Mr. F. P. Kenkel a Spiritual bouquet and Life Membership in the Union. This was bestowed on the occasion of his forty years of service as Director of the Central Bureau.

True interest in a cause easily discovers means to promote it. After publication of the September issue of the *Bulletin*, Father Damien, O.S.B., St. Edward's Church, Little Rock, Arkansas, asked for as many copies of the publication for the particular month as we could spare. He wrote:

"Besides its usual good reading matter the *Bulletin* for September carries an excellent report in synopsis of the Milwaukee National Convention. It occurred to me that a copy in the hands of each member of the groups of women I represented on that occasion, would be an excellent follow-up of the report I made of the convention."

How grateful we would feel toward our members if more of them were thus to make use of our publications in like or similar cases.

## Acknowledgment of Monies and Gifts Received

*Make Checks and Money Orders Payable to  
Central Bureau of the C. V.*

*Address, Central Bureau, 3835 Westminster Place,  
St. Louis 8, Missouri*

### Donations to Central Bureau

Previously reported: \$550.51; Emma Dietz, N. Y., \$5; John A. Graser, N. Y., 20; C. A. Morgenthaler, N. Y., \$1.50; Holy Family Hospital, Estherville, Iowa, \$1; N. N., Milwaukee, Wis., \$25; P. J. Seefeld, N. Dak., \$1; Our Lady of Sorrows Medical Mission, St. Louis, Mo., \$10; Miss L. Schilling, Canada, \$5; Jos. Hartlieb, Mo., \$8; Minn. Br. CCV, St. Paul, Minn., \$500; Sundry Minor Items \$2.32; Total to including October 19, 1948, \$1129.33.

### Chaplains' Aid Fund

Previously reported: \$26.00; Penny Collection, St. Francis de Sales Benev. Soc., St. Louis, \$1.66; CWU of New York, \$25; Total to including Oct. 19, 1948, \$52.66.

### Expansion Fund

Previously reported: \$1,126.80; For "In Memoriam" George Koefel, Wis., \$25; Jos. Porta, Pa., Bal. of Life Membership \$25; St. Boniface Benev. Soc., St. Louis, \$10; Total to including Oct. 19, 1948, \$1186.80

### St. Elizabeth Settlement

Previously reported: \$5,361.10; Interest Income \$27.50; Greater St. Louis Community Chest, \$1033; From Children attending \$933.55; Total to including Oct. 19, 1948, \$7,355.15.

### European Relief

Previously reported: \$2,627.00; Rev. John Wolf, Kans., \$10; K. Jungwirth, Wis., \$5; August Springob, Wis., \$12; Mr. A. Koefel, Wis., \$1; Total to including Oct. 19, 1948, \$2,655.00.

### Catholic Missions

Previously reported: \$11,272.85; J. C. Jansen, Mich., \$5; Eliz. Gehring, Ohio, \$10; Mrs. T. Roth, Wis., \$5;

Sisters of St. Cyril and Methodius, Danville, Pa., \$45; J. Blissenboch, Minn., \$10; Holy Trinity High School, Roxburg, Mass., \$2; L. L. Reinhardt, Minn., \$30; Rev. J. M. Denner, Mo., \$25; St. Joseph Hospital, West Bend, Wis., \$5; Miss Marg. Rice, N. Y., \$50; Susan Martini, Minn., \$20; St. Mary's Hospital, Cincinnati, Ohio, \$10; Miss L. Hoffman, Ohio, \$10; St. Francis Convent, Springfield, Ill., \$115; Angel Guardian Home, Brooklyn, N. Y., \$5; H. Fradet, Ill., \$10; Burgess Hospital, Kalamazoo, Mich., \$21.60; N. N. Santa Barbara, Calif., \$2; Mrs. S. B. Anderson, Wis., \$5; Mrs. M. Hornbach, Ohio, \$2; Our Lady of Sorrows Convent, Pittsburgh, Pa., \$3; Carmelite Sisters, St. Charles, Mo., \$3; St. Joseph Hospital, Logansport, Ind., \$5; Anton Guenther, Minn., \$10; Barbour Hall Junior Military School, Nazareth, Mich., \$1; C. Gunzelmann, Md., \$2; Anna and Mary Thiel, Wis., \$20; N. N. New York, \$1,746.31; Holy Family Hospital Estherville, Iowa, \$5; St. John Hospital, Tulsa, Okla., \$30; K. Jungwirth, Wis., \$20; Estate Tony Kremer, St. Louis, \$149; Mrs. Rosie Fritz, Calif., \$20; Rt. Rev. Jos. A. Vogelweid, Mo., \$434; St. Joseph Hospital, Alliance, Nebr., \$5; Sisters of St. Francis, Nevada, Mo., \$9; P. Mohr Kans., \$20; School Sisters of the Third Order of St. Francis, Youngwood, Ohio, \$1; Isabelle Ehlinger, Mo., \$10; St. Joseph Hospital, Osmond, Nebr., \$6; Mrs. Rosalia Huber, N. Dak., \$5; M. Juklewicz, N. Y., \$3; Mrs. J. Breen, Ohio, \$15; St. Joseph Hospital, Sarnia, Canada, \$10; Mrs. R. F. Joliet, Ohio, \$10; P. J. Seefeld, N. Dak., \$80; B. P. Bowen, Wis., \$10; Mrs. G. Bockelman, Ohio, \$8; Sisters of St. Francis, Nevada, Mo., \$10; Mrs. A. M. Rose, N. Y., \$10; Monastery of Our Lady of Charity, Buffalo, N. Y., \$5; Little Flower Mission Circle, Visitation Academy, Frederick, Md., \$5; St. Mary's Hospital, Gallup, New Mexico, \$5; Mrs. S. Redican, N. Y., \$20; Sisters of St. Joseph, Fall River, Mass., \$1; C.W.U., of New York, \$5; Monastery of Poor Clares, Santa Barbara, Calif., \$30; St. Joseph Academy, Cincinnati, Ohio, \$4; Convent of Perpetual Adoration, Washington, D. C., \$5; Sisters of St. Francis, Sierra Madre, Calif., \$10; St. Francis Hospital, Peoria, Ill., \$18; St. Joseph Hospital, Mocklin, Canada, \$5; St. Paul Catholic Orphanage, St. Paul, Minn., \$5; Clara Bohenkotter, Ohio, \$20; Miss E. Schachern, Pa., \$5; Mrs. B. M. Flynn, Wis., \$5; Miss F. Felder, Calif., \$10; F. Kaicher, N. Y., \$10; H. J. Barton Jr., Mo., \$5; Mr. and Mrs. O. Hackel, Wis., \$2; J. C. Jansen, Mich., \$10; N.N. Minn., \$20; Daughters of Mary of the Immaculate Conception, New York N. Y., \$6; St. Francis Hospital, Grand Rapids, Mich., \$5; St. Vincents Hospital, Toledo, Ohio, \$100; St. Francis Hospital, Escanaba, Mich., \$20; Estate Mary Voss, \$39.10; Dominican Sisters, Summit, N. Y., \$25; N. N. Minn., \$50; Rev. H. J. Dietz, Iowa, \$25; St. Anselm's School, Chicago, Ill., \$5; St. Joseph Hospital, Guelph, Canada, \$10; Miss A. Kress, Wis., \$5; Mrs. A. Boeing, Ill., \$5; H. Fey, Texas, \$3; Jos. Michalka, Tex., \$25; A. Burkard, Calif., \$2; St. Francis Convent, Springfield, Ill., \$5; Mrs. M. Beyer, N. J., \$5; Rev. G. Gebken, China, \$19; Mrs. A. M. Reh, Ohio, \$16; Carmelite Sisters, San Antonio, Texas, \$4; Irene Heric, Mich., \$10; J. Schneider, Iowa, \$25; C. Franzen, Mo., \$5; Miss C. Greenfelder, N. Y., \$30; C. L. Batzinger, N. Y., \$5; Santa Rosa Hospital, San Antonio, Texas, \$5; F. Preske, Ind., \$20; Rev. Jos. Hemmer, Wis., \$5; Monastery of Poor Clares, New Orleans, La., \$33; St. Mary's Ladies Auxiliary, Meriden, Conn., \$5; G. Jansen, Canada, \$10; Carmelite Sisters, Welland, Canada, \$1; Castelar Creche, Los Angeles, Calif., \$5; A. Pentenrieder, Calif., \$15; St. Peter's College, Muenster, Sask., Canada, \$9.83; N. N. St. Louis, \$2; Mr. J. Wickenhauser, Canada \$4.87; Jeanne d'Arc Home, New York, \$5; Convent of Divine Love, Philadelphia, Pa., \$60; Mrs. A. Bold, Calif., \$5; Sisters of St. Francis, Charleston, W. Va., \$1; Mrs. R. Hauk, Canada, \$10; Kilian Randolt, Mo., \$5; Ursuline Academy, Great Falls, Mont., \$10; St. Joseph Hospital, Memphis, Tenn., \$5; Eliz. Brownson, Mich., \$10; St. Joseph Hospital, Milwaukee, Wis., \$200; Miss G. Kummel, Md., \$5; B. D. Spaeth, Iowa, \$10; Miss A. Maiholzer, Wis., \$2; Total to including Oct. 19, 1948, \$15,418.56.